THE ISLAMIC CREED & ITS HISTORY

A HISTORICAL INSIGHT INTO THE ISLAMIC SECTS AND DIVISIONS

العَقِيدَةُ الإِسلَامِيَّةُ وتَارِيخُهَا

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The Islāmic Creed and Its History

A Historical Insight into Sects and Divisions

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العقيدة الإسلامية وتاريخها

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System of Transliteration

Letter	Pronunciation	Transliteration
ء	*hamza*	’
ا	*alif*	*ā*
ب	*bā’*	*b*
ت	*tā’*	*t*
ث	*thā’*	*th*
ج	*jīm*	*j*
ح	*ḥā’*	*ḥ*
خ	*kha*	*kh*
د	*dāl*	*d*
ذ	*ḏāl*	*ḏ*
ر	*rā’*	*r*
ز	*zāy*	*z*
س	*sīn*	*s*
ش	*shīn*	*sh*
ص	*ṣād*	*ṣ*
ض	*ḍād*	*ḍ*
ط	*ṭā’*	*ṭ*
ظ	*ẓā’*	*ẓ*
ع	*‘ain*	‘
غ	*ġain*	*ġ*
ف	*fā’*	*f*
ق	*qāf*	*q*
ك	*kāf*	*k*
ل	*lām*	*l*
م	*mīm*	*m*
ن	*nūn*	*n*
ه	*hā’*	*h*
و	*wāw*	*ū*
ي	*yā’*	*ī*

بسم الله الرحمن الرحيم

With the name of Allāh, the One with All-Encompassing mercy,
who bestows His mercy on whoever He pleases, [I begin],

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ترجمة

A Biography of the Author

Truly all praise is due to Allāh (تَبَارَكَ وَتَعَالَى). And may the prayers of peace and blessings of Allāh (تَبَارَكَ وَتَعَالَى) be upon His servant and Messenger Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his family and companions and whosoever traverses upon his path until the Day of Resurrection.

As for what follows, then this is a biography of the prominent Shaykh Dr. Muḥammad ibn Amān ibn ʿAlī al-Jāmī (رَحِمَهُ ٱللَّهُ). I have summarized it from a longer biography that he originally prepared.

Introducing the Shaykh:

1. **Name:** He is Muḥammad Amān ibn ʿAlī Jāmī ʿAlī and he was also referred to as Abū Aḥmad.
2. **Year of birth:** He was born in the year 1349^{H} [1930 Gregorian calendar] just as his official documents state.

His pursuit of knowledge:

The Shaykh (رَحِمَهُ ٱللَّهُ) is considered from those who migrated towards Allāh (تَبَارَكَ وَتَعَالَى) and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and he began his pursuit of knowledge in the Sacred Mosque [*al-Masjid al-Ḥarām*] in the circles of knowledge that were established throughout its spacious corridors. He benefitted from the noble Shaykh ʿAbd ur-Razzāq Ḥamzah (رَحِمَهُ ٱللَّهُ), the noble Shaykh ʿAbd al-Ḥaqq al-Hāshimī (رَحِمَهُ ٱللَّهُ) and the noble Shaykh ʿAbdullāh aṣ-Ṣūmālī (رَحِمَهُ ٱللَّهُ) and other than them from the year 1369^{H} [or 1949 of the Gregorian calendar].

In Mecca, he became familiar with the esteemed Shaykh ʿAbd al-ʿAzīz ibn Bāz (رَحِمَهُ ٱللَّهُ) and accompanied him when he travelled to Riyadh in the same year that he opened the educational institute (*al-Maʿhad al-ʿIlmī*) which occurred in the seventies [of the *hijrī* calendar].

And from amongst his colleagues, from those who studied with him in secondary school at the educational institute (*al-Maʿhad al-ʿIlmī*) was the noble Shaykh and prominent scholar of ours ʿAbd al-Muḥsin ibn Ḥamad al-ʿAbbād al-Badr (حَفِظَهُ ٱللَّهُ), and the noble Shaykh ʿAlī ibn Muhanná (حَفِظَهُ ٱللَّهُ) - the distinguished former judge at the Supreme Islāmic court in *al-Madīnah al-Munawwarah,* just as he would also regularly attend the various circles of knowledge in the capital of Saudi Arabia.

He benefitted and was greatly influenced by the esteemed *Muftī* Shaykh Muḥammad ibn Ibrāhīm Āl-Shaykh (رَحِمَهُ ٱللَّهُ) who was a distinguished jurist and a scholar well versed in the fundamentals of Islāmic jurisprudence. He also studied consistently with the noble Shaykh ʿAbd ur-Raḥmān al-Afriqī (رَحِمَهُ ٱللَّهُ) just as he also studied intensively under the esteemed Shaykh ʿAbd al-ʿAzīz ibn Bāz (رَحِمَهُ ٱللَّهُ),

until he acquired a significant amount of his knowledge and noble manners. He also sought knowledge in Riyadh from the noble and esteemed Shaykh Muḥammad al-Amīn al-Jaknī ash-Shinqīṭī (رحمه الله), the noble Shaykh and esteemed scholar of *ḥadīth,* Ḥammād al-Anṣārī (رحمه الله) and the noble Shaykh and esteemed scholar ʿAbd ur-Razzāq al-ʿAfīfī (رحمه الله).

The subject of this biography was greatly influenced by Shaykh ʿAbd ur-Razzāq al-ʿAfīfī (رحمه الله) to the extent that even his teaching style was affected. He similarly benefitted from and was influenced by the noble Shaykh and esteemed scholar ʿAbd ur-Raḥmān ibn Nāṣir as-Saʿdī (رحمه الله) with whom he would often write even though he did not formally study under him as he did with the noble Shaykh and esteemed scholar Muḥammad Khalīl Harrās (رحمه الله) who also influenced him. He also benefitted from the noble Shaykh and distinguished caller ʿAbdullāh al-Qaraʿāwī (رحمه الله).

His academic credentials:

- He completed secondary school at the educational institute (*al-Maʿhad al-ʿIlmī*) in Riyadh.
- Then he enrolled in the College of *Sharīʿah* from which he would graduate in the year 1380ᴴ [or 1960 of the Gregorian calendar].
- Then he received his master's degree in *Sharīʿah* from the University of Punjab in the year 1974ᶜᴱ.
- Then he received his doctorate from *Dār al-ʿUlūm* in Cairo.

His station with regards to his knowledge and the praise of the scholars for him:

The Shaykh (رَحِمَهُ ٱللَّهُ) occupied a lofty station amongst the people of knowledge and distinction since they spoke highly of him and was considered trustworthy by them. In fact, the level of trust concerning his knowledge and creed was so great that while he was still a student in Riyadh, and due to what his Shaykh ʿAbd al-ʿAzīz ibn Bāz (رَحِمَهُ ٱللَّهُ) saw from him in terms of his proficiency and seriousness in seeking knowledge; he introduced him to his excellency Shaykh Muḥammad ibn Ibrāhīm [Āl-Shaykh] (رَحِمَهُ ٱللَّهُ) in order to draft a contract with him to teach in the educational institute (*al-Maʿhad al-ʿIlmī*) in *Ṣāmiṭah*, which was located in the region of *Jīzān*.

Likewise from the indicators of the sense of trust that exists regarding his knowledge and creed and his station amongst the people of knowledge, is that after the Islāmic University was opened in the city of Medinah, he was soon after appointed as teacher, being specifically selected by his Excellency ʿAbd al-ʿAzīz ibn Bāz. And it is well-known that the Islāmic University of Medinah was founded in order to spread the *Salafī* creed and that the University had designated Shaykh Muḥammad Amān al-Jāmī to teach in the secondary school associated with the University, and then in the College of *Sharīʿah* with complete confidence in his creed, knowledge and methodology in order for him to take part in fulfilling the goals of the University.

So before you, dear reader, are the statements of those who have praised and commended our noble Shaykh Muḥammad Amān al-Jāmī in their writings (رَحِمَهُ ٱللَّهُ):

1) In the correspondence of his Excellency, the Grand *Muftī* of the Kingdom of Saudi Arabia [ʿAbd al-ʿAzīz ibn Bāz]

said about the Shaykh Muḥammad Amān (رَحِمَهُ ٱللَّهُ) [number 64 on the ninth of *Muḥarram* 1418^{H}]: "He is well known to me in terms of his knowledge, prominence and sound creed in addition to his efforts in calling to Allāh (تَبَارَكَ وَتَعَالَى) and warning against religious innovations and superstitions. May Allāh (تَبَارَكَ وَتَعَالَى) forgive him and cause him to reside in the widest expanses of His (تَبَارَكَ وَتَعَالَى) Paradise. And may Allāh (تَبَارَكَ وَتَعَالَى) rectify his offspring and gather us together with you and him in His noble abode; He is the Ever-Hearing and Ever-Close."

2) The noble Shaykh Muḥammad ibn ʿAlī ibn Muḥammad (رَحِمَهُ ٱللَّهُ) the second teacher in the Prophet's mosque said in his correspondence dated the fourth of *Muḥarram* 1417^{H}: "This noble man is a *Salafī* scholar of the highest pedigree due to his dedication to the Islāmic call. He has exerted much effort in his lectures in various mosques, academic symposiums both inside and outside of the country and he has beneficial written works about Islāmic creed and other topics. May Allāh (تَبَارَكَ وَتَعَالَى) reward him in the best manner on behalf of Islām and the Muslims and may He (تَبَارَكَ وَتَعَالَى) reward him generously in the hereafter certainly He is Ever-Hearing; the One who responds."

3) And the noble Shaykh and caller Muḥammad ʿAbd al-Wahhāb Marzūq al-Bannā (رَحِمَهُ ٱللَّهُ) said about the subject of this biography: "He used to exhibit the best of what we admire from good character, sound belief and wonderful demeanour. I ask Allāh (تَبَارَكَ وَتَعَالَى) to shower him with His mercy and enter him into the most spacious dwellings of

His Paradise just as I ask that He gathers us together as brothers upon thrones facing each other."

4) The noble *Shaykh* and esteemed scholar ʿUmar ibn Muḥammad Fallātah who is a teacher in the Prophet's mosque and the head of a section of *Dār al-Ḥadīth* wrote in a correspondence dated the eighth of *Ṣafar* 1417^{H} [or June 24th 1996 of the Gregorian calendar] what contained the following passage: "In general, then he was very truthful in his speech and steadfast in his ascription to the understanding of the people of the *Sunnah*. He was a strong and determined caller to Allāh (تَبَارَكَ وَتَعَالَىٰ) with his statements, actions and tongue. He possessed a pure tongue and was extremely eloquent and was also quick to become angered whenever the prohibitions of Allāh (تَبَارَكَ وَتَعَالَىٰ) had been violated. His classes in the venerated Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mosque which he offered and presided over speak volumes about him as do his published written works and his travels. And I have accompanied him during his travels and he was a blessed companion. He has also enjoyed the company of the noble and esteemed Shaykh Muḥammad al-Amīn ash-Shinqīṭī (رَحِمَهُ ٱللَّهُ) the author of '*Aḍwāʾal-Bayyān*' and other titles for whom he was also a blessed companion. Travel is something that reveals the true reality of men. He did not mince words, contradict himself, argue or debate. If the evidence supported him, he would proclaim it. And if it became clear to him that it opposed him he would embrace it and return to it. This is the way of the believers as Allāh (تَبَارَكَ وَتَعَالَىٰ) says in His Book:

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥١﴾

"The only saying of the believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey". And those are the successful."

[*Sūrah An-Nūr* 24:51]

And I bear witness before Allāh (تَبَارَكَ وَتَعَالَىٰ) that he (رَحِمَهُ ٱللَّهُ) has fulfilled much of what he was responsible for in terms of service to the religion and spreading the *Sunnah* of the leader of the Messengers. He has endured much hardship and extensive plotting and scheming against him but he did not turn away or relent until he met Allāh (تَبَارَكَ وَتَعَالَىٰ).

The last of his speech was the testification that nothing deserves to be worshipped in truth but Allāh (تَبَارَكَ وَتَعَالَىٰ) and that Muḥammad is the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So may Allāh (تَبَارَكَ وَتَعَالَىٰ) show him extensive mercy and enlighten his grave and reward him greatly and abundantly for what he has done for this religion and may He (تَبَارَكَ وَتَعَالَىٰ) grant him a wonderful end and bless him in it.

May Allāh (تَبَارَكَ وَتَعَالَىٰ) unite us with him in His (تَبَارَكَ وَتَعَالَىٰ) wonderful abode along with the Prophets, the truthful, the martyrs and the righteous who are the greatest of companions. And may the prayers of peace and blessings of Allāh be upon our Prophet Muḥammad as well as his family and companions."

5) Our noble Shaykh the esteemed scholar ʿAbd al-Muḥsin ibn Ḥamad al-ʿAbbād al-Badr (حفظه الله) the teacher in the Prophet's mosque wrote: "I have known Shaykh Muḥammad ibn Amān ibn ʿAlī al-Jāmī since he was a student in the educational institute (*al-Maʿhad al-ʿIlmī*) of Riyadh and then while he was in the College of *Sharīʿah* in Riyadh and then when he was a teacher at the Islāmic University of Medinah, first at the secondary level and then in the University itself. I have known him to be a person of good belief and sound direction. He placed great emphasis upon clarifying the Muslim creed upon the understanding of the *Salaf* and warning against religious innovations. He exhibited this in his lessons, topical lectures as well as his written works – may Allāh (تبارك وتعالى) forgive him, have mercy upon him and grant him a great reward."

6) The noble Shaykh and esteemed scholar Dr. Ṣāliḥ ibn Fawzān al-Fawzān (حفظه الله) wrote in his correspondence dated the third of *Rabīʿ al-Awwal* 1418H [or July 8th 1997 of the Gregorian calendar]: "Shaykh Muḥammad Amān, as I know him is as follows; the people who are educated and who carry various degrees of higher studies are many. However, very few of them benefit from their own knowledge and benefit others with it. Shaykh Muḥammad Amān al-Jāmī is from those rare examples of scholars who downplays his own level of knowledge and efforts to

benefit the Muslims, and direct them through calling to Allāh (تَبَارَكَ وَتَعَالَى) upon foresight throughout his time as a teacher at the University of Medinah, and during his time in the venerated Prophet's mosque in addition to his travels throughout the Muslim lands abroad, as well as the various trips throughout the Kingdom to give lessons and lectures in different regions calling to monotheism, spreading the correct creed and directing the youth of this nation towards the methodology of the pious predecessors, while also warning them regarding destructive principles and deviant calls. Whoever does not know him personally should know him by virtue of his beneficial books and numerous audios which include an abundance of what he possesses of bountiful knowledge and extensive benefit. His knowledge continued to be utilized for good until Allāh (تَبَارَكَ وَتَعَالَى) caused him to pass away. He left behind knowledge to be benefitted from in the form of his students and books. May Allāh (تَبَارَكَ وَتَعَالَى) show him extensive mercy and forgive him and may He (تَبَارَكَ وَتَعَالَى) reward him generously for what he knew and acted upon. May the prayers of peace and blessings of Allāh (تَبَارَكَ وَتَعَالَى) be upon our Prophet Muḥammad as well as his family and Companions."

7) And his Excellency, the [former] President of the Islāmic University of Medinah, our noble Shaykh Dr. Ṣāliḥ ibn ʿAbdillāh al-ʿUbūd (حَفِظَهُ اللهُ) wrote in his correspondence dated the fifteenth of *Rabīʿ al-Ākhar* 1417^{H} [or August 30th 1996 of the Gregorian calendar]: "In the name of

Allāh, the Most-Merciful, the Bestower of Mercy. All praise is for Allāh, the Lord of the creation, and may the prayers of peace and blessings of Allāh be upon His trusted Messenger and his family, companions and their successors and whoever follows them upon goodness until the Day of Resurrection. As to what follows:

Our brother Shaykh Muṣṭafá ibn ʿAbd al-Qādir (حَفِظَهُ ٱللَّهُ) desired that I write something about Shaykh Muḥammad Amān al-Jāmī (رَحِمَهُ ٱللَّهُ) concerning the good qualities that I know regarding him such that they might be embodied after him by others. So I have responded with these few words despite the fact that I was not from amongst his students or from those who were closest to him that spent a long period of time interacting and collaborating with him. However, between him and I there were several instances that I benefitted from and through them I came to know him, which initiated a mutual love for one another for the sake of Allāh (تَبَارَكَ وَتَعَالَى) and confirmed our shared adherence to the methodology of the pious predecessors in terms of belief and refuting those who oppose it. In this regard, during the year 1395H after the migration of the purified Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), there were some differences that arose between us and some people from another country whom we were tried with in some issues of creed and methodology. They wished to oppose us in our Islāmic creed and in the policies in which this noble country is governed. So I wrote to his Excellency, our father Shaykh ʿAbd al-ʿAzīz ibn Bāz (رَحِمَهُ ٱللَّهُ) and other than him from the scholars of this call in our land in order to express my concern over these matters.

Then I met Shaykh Muḥammad Amān in Mecca at *Dār al-Ḥadīth* and showed him what I wrote and sought his advice in order to hear his opinion. He reinforced my conviction and explained to me in a few words the meaning of true direction and leadership, when he said that these scholars in our land - who are from the scholars of the call to Allāh (تَبَارَكَ وَتَعَالَىٰ), they are the leaders who should be taken from in matters of creed. It is only appropriate that we harbour no doubt in consulting them regarding any error that presents itself. It is only fitting that we say to them that you are our leaders in the like of these matters of creed, so if we do not find you or you cannot tolerate us then we are truly in a state of loss and there is no power or might except with Allāh (تَبَارَكَ وَتَعَالَىٰ). Then, when we departed, I took with me this spirit which was very influential due to the decree of Allāh (تَبَارَكَ وَتَعَالَىٰ).

I developed a well-grounded understanding of how we should safeguard the chain of command associated with our leadership and that we should not bat an eye at those foreigners regardless of how they adorn themselves with knowledge and the clothing of scholars; and I mean by foreigners here, those for whom the creed of the pious predecessors is foreign from those who have embraced the customs and ideas associated with Greek logic and the rhetoric of philosophers who are far from the divine revelation which consists of two parts: the Book (the

Qurʾān) and the *Sunnah*. They are those who are deceived by their own opinions and confused intellects and deviant doubts. And Allāh's refuge is sought and there is no power or might except with Him (تَبَارَكَ وَتَعَالَىٰ).

May Allāh have mercy upon the Shaykh, Muḥammad Amān, and cause him to reside in the most spacious area of His (تَبَارَكَ وَتَعَالَىٰ) Paradise and may He (تَبَارَكَ وَتَعَالَىٰ) cause us and him to be united with the righteous from the nation of Muḥammad, the best of those who were sent. And may the prayers of peace and blessings of Allāh be upon His servant and Messenger Muḥammad as well as his family and companions and their successors as well as those who follow him upon goodness until the Day of Resurrection."

8) And our Shaykh and professor Dr. Muḥammad ibn Ḥamūd al-Wāʾilī (رَحِمَهُ ٱللَّهُ) the [former] teacher at the Prophet's mosque and the Islāmic University of Medinah and the Vice Dean of Higher Studies and Academic Research wrote in his correspondence dated the thirtieth of *Jumādá al-Awwal* 1417^{H} [or October 12th 1996 of the Gregorian calendar]: "In the name of Allāh, the Most-Merciful, the Bestower of Mercy: What I know about the noble Shaykh Muḥammad ibn Amān ibn ʿAlī al-Jāmī (رَحِمَهُ ٱللَّهُ).

It has been requested of me from one of my students, who is from the closest students of Shaykh Muḥammad Amān al-Jāmī to write something regarding what I know about his and our Shaykh Muḥammad Amān, (رَحِمَهُ ٱللَّهُ) because he intends to publish a small book about the life of the noble Shaykh. So to this I say, and with Allāh is all success, my knowledge of the Shaykh (رَحِمَهُ ٱللَّهُ) began in the year 1381H when this noble Saudi country established the Islāmic University of Medinah. He was from the very first of the professors there while I was one of the students there. He was from amongst a number of the scholars who used to give his students specific attention that was not restricted to the relationship between a professor and his student in class. His classes generally used to greatly emphasize the creed of the Pious Predecessors (رَحِمَهُمُ ٱللَّهُ) to the extent that he would not pass over an opportunity to clarify the station of this doctrine. He used to do this in his lessons about creed as well as other lessons.

He used to, whenever he would talk about the creed of the Pious Predecessors and strive to instil it within his young students who have come from the depths of every mountain pass; he used to speak with the tongue of someone well versed in that doctrine. This is because he has tasted the sweetness of it and has studied it thoroughly to the extent that anyone who hears him or witnesses him speak about it will feel as though his heart fills with love and attachment to it. He has travelled far and wide for the sake of calling to it and teaching outside of the Kingdom.

He does not allow any occasion or opportunity to pass except that he clarifies the lofty nature of this creed and its purity and its comprehensiveness in the best and most informative way. And certainly the reader will detect the truthful nature of his call in his books and treatises that he has authored. I attended his defence of his doctoral thesis at *Dār al-ʿUlūm* which is affiliated with Cairo University in Egypt and he strove in most of his research to clarify the purity of the creed of the pious predecessors and the soundness of their methodology. The academic nature of his personality and his abilities were on display during his dissertation when he exposed the deviance of every methodology that opposed the methodology of the *Salaf*, and the baseless nature of every call that targeted the sincere callers to the creed of the *Salaf* who committed years of their lives serving this creed, and standing by it and calling to it and refuting every doctrine or doubt used by the people of falsehood to undermine this creed.

In summary, truly the noble Shaykh (رَحِمَهُ ٱللَّهُ) possessed a strong love for the creed of the pious predecessors and was sincere in his call to it and exhausted himself in defending it. Nothing could deter him from speaking the truth in this matter, not the obstruction of the opponent, or the interruption of the opposition. May Allāh (تَبَارَكَ وَتَعَالَىٰ) have mercy upon him and forgive us and him."

9) The noble Shaykh Dr. Muḥammad ibn ʿAbd ur-Raḥmān al-Khumayyis (حَفِظَهُ ٱللَّهُ), who is a professor at Imām Muḥammad ibn Saʿūd Islāmic University in Riyadh wrote: "Surely, the noble Shaykh Muḥammad ibn Amān ibn ʿAlī al-Jāmī – may Allāh (تَبَارَكَ وَتَعَالَىٰ) show him extensive mercy, used to be, according to my knowledge, from amongst the most intense of those

> who defended the creed of the Pious Predecessors (رَحِمَهُمُ ٱللَّهُ) and those who call to it and defend it in their books, lectures and whatever symposiums that they participate in. He used to be severe in his refutation of those who opposed the creed of the pious predecessors, as though he had vowed to dedicate his life to this creed in terms of learning it, teaching it and calling to it. He recognized the importance of this creed to the success of human life. Likewise, he recognized the danger of the religious innovation which opposes this creed to the life of the individual as well as the community. May Allāh (تَبَارَكَ وَتَعَالَىٰ) show him extensive mercy and forgive him and all of the Muslims - O' Allāh accept this, O' Lord of the creation!"

From what has preceded from the speech of the people of knowledge and distinction regarding Muḥammad Amān al-Jāmī (رَحِمَهُ ٱللَّهُ) his scholarly station becomes clear as well as his efforts and struggles while calling to Allāh (تَبَارَكَ وَتَعَالَىٰ) over the course of forty years, just as his firm relationship with the scholars also becomes clear in addition to the importance and emphasis that he has placed upon promoting and clarifying the doctrine of *Salafiyyah* and refutation of the religious innovators who have rejected the path of the pious predecessors and his commitment to refuting their deviant doubts until he (رَحِمَهُ ٱللَّهُ) he was not known except for his association to this creed and his association and emphasis upon it; all of this is complimented by his participation in the fields of Qurʾānic exegesis (*tafsīr*), Islāmic jurisprudence (*fiqh*) and his comprehensive understanding of the Arabic language.

The mention of some of his written works (رحمه الله):

1) The book ‘*Aṣ-Ṣifāt al-Ilāhiyyah fī al-Kitāb wa as-Sunnah an-Nabawiyyah fī Ḍaw᾿ al-Ithbāt wa at-Tanzīh*’. This book is from the most beneficial of his works (رحمه الله) and it is from the works published by the Academic Council at the Islāmic University in the Prophetic city of Medinah. The first edition was published in the year 1407^{H}.

2) The second edition of the book ‘*Aḍwā᾿ ʿalá Ṭarīq ad-Daʿwah ilá al-Islām*’ was published by *al-Maktab al-Islāmī* in the year 1399H. This book incorporates many lectures and symposiums in several subjects related to the promotion of the creed of *Salafiyyah* or presenting this call to Africa or the mention of the problems associated with this call and those who call to it in this time along with the mention of appropriate solutions for those problems or a refutation of the *Ṣūfīs*.

3) The first edition of the book ‘*Majmūʿ Rasā᾿il al-Jāmī fī al-ʿAqīdah wa as-Sunnah*’ was published by *Dār Ibn Rajab* in the year 1414^{H}.

4) His treatise titled ‘*al-Muḥāḍirāt ad-Difāʿiyyah ʿan as-Sunnah al-Muḥammadiyyah*’ was originally a lecture that he gave in Sudan in the year 1383H. In this book, he refutes the heretic Maḥmūd Muḥammad Ṭaha and it is from the publications of the Muslim World League in holy city of Mecca.

5) The first edition of his treatise titled '*Ḥaqīqah ad-Dīmūqrāṭiyyah wa Annahā Laysatmin al-Islām*' was published by *Dār Ibn Rajab* in the year 1414^{H}. It was also published the previous year with the title: '*Lil-Jazīrah al-ʿArabiyyah Khuṣūṣiyyah falā tunbitu ad-Dīmūqrāṭiyyah*' which was originally a lecture given in the year 1412^{H}.

6) The first edition of a treatise with the title '*Ḥaqīqah ash-Shūrá fī al-Islām*' which was published by *Dār Ibn Rajab* in the year 1413^{H}.

7) The first edition of a treatise with the title '*Al-ʿAqīdah al-Islāmiyyah wa Tārīkhuhā*' which was published by *Dār Ibn Rajab* in the year 1414^{H}.

Some of his students:

A man who has reached this station amongst the people of knowledge who has exerted this much effort in calling to Allāh (تَبَارَكَ وَتَعَالَىٰ) with such love for this enduring doctrine of *Salafiyyah* for which he endured harm for the sake of spreading it and promoting it amongst the Muslims whether this occurred within the Kingdom of Saudi Arabia or abroad; with a man like this it is difficult to identify all of his pupils and students regardless of whether they studied with him in *Jīzān* or in the prophetic city of Medinah or in Pakistan or in Africa or elsewhere like in his lessons in the holy Prophet's mosque or the mosques of Jeddah or the eastern province. However I will mention some of his students:

1) Our noble Shaykh and professor and *Salafī ḥadīth* specialist and defender of the *Sunnah* and suppressor of

innovation Dr. Rabī‘ ibn Hādī ‘Umayr al-Madkhalī (رحمه الله).

2) The noble and esteemed Shaykh Zayd ibn Muḥammad Hādī al-Madkhalī (رحمه الله) who is the author of ‘*Al-Afnān an-Nadiyyah Sharḥ as-Subul as-Sawiyyah*’.

3) The noble Dr. ‘Alī Nāṣir al-Faqīhī (حفظه الله) who is a teacher in the Prophet’s mosque – may Allāh (تبارك وتعالى) preserve him.

4) The noble Shaykh and professor Dr. Muḥammad ibn Ḥamūd al-Wā’ilī (حفظه الله) who was a teacher in the Prophet’s mosque and the former Vice Dean of the Higher Studies and Academic Research Department at the Islāmic University of Medinah.

5) The noble Shaykh and *ḥadīth* specialist ‘Abd al-Qādir ibn Ḥabīb as-Sindī (رحمه الله).

6) The noble professor Dr. Ṣāliḥ ibn Sa‘d as-Suḥaymī (حفظه الله) who is a teacher in the Prophet’s mosque and a professor at the Islāmic University of Medinah.

7) The noble Shaykh Dr. Bakr ibn ‘Abdillāh Abū Zayd who was a former member of the Committee of Senior Scholars (رحمه الله).

And there are many others whom it would be difficult to mention.

Some of his noble manners:

1) **From this is his advising:** He (رحمه الله) used to offer advice - according to my knowledge, regarding Allāh, His Book, His Messenger, the leaders of the Muslims and the common people amongst them. And this is clear for the one who does the least amount of reflection. He certainly dedicated his life to the promotion of what is obligatory towards the Lord, the Glorified and Exalted, as it relates to His Lordship (*rubūbiyyah*), his sole Right to be worshipped exclusively (*ulūhiyyah*), and His Names and Attributes (*asmā'ihi wa ṣifātihi*), according to the understanding of the pious predecessors. This is evident from his lessons, written works, lectures and refutations of those who have opposed the Qur'ān and the *Sunnah*. And he was just in his refutations of them and avoided zealousness and partiality.

2) **His penchant for avoiding mixing with the people:** He (رحمه الله) used to be known to avoid mixing with the people except to cooperate upon goodness. The majority of his days and his time were accounted for and his method in managing time was well-known. He would leave his home to work at the University. Then he would return to his home before leaving for the noble Prophet's Mosque to offer his lessons after the midday prayer (*'aṣr*), the prayer at sunset (*maghrib*) and the evening prayer (*'ishā'*) as well as his lessons after the early morning prayer (*fajr*). This was his schedule until he became bedridden do to the severity of his illness.

3) **The purity of his tongue:** He (رحمه الله) used to keep a pure tongue. He would not slander, smear or backbite. In fact he would not allow anyone to backbite in his presence. Just as he also would not allow people to bring gossip and the shortcomings of the people to his attention.

   If some of the students of knowledge fell into error, he would request the recording or the book [in which the error was made in] which he would [then] listen to or read it. If it became clear to him that the student erred, he would do what he was obligated to do in terms of advice.

4) **His ability to overlook and his forbearance:** In light of what he faced in terms of harm, trials, plotting, and conspiring against him; he responded to those who wronged him with forbearance and forgiveness.

   And I was with him many times in the Prophet's mosque or in the street when he was approached by some of those who used to slander him with curses or insults or pure fabrication and he (رحمه الله) would seek forgiveness them and say: "I hope that Allāh will not cause anyone to enter the Hellfire because of me." And he would pardon those who used to speak ill of him and say: "There is no need for the one who wishes to apologize to come since I have forgiven them all." And he would ask those who were sitting with him to convey this from him.

5) **His concern and commitment to his students:** He (رحمه الله) certainly used to be from those who gave a great amount of attention to his students specifically. This

attention would not end at the end of his lesson. Rather, he would attend their social gatherings [i.e. weddings, celebrations of a new child and other social occasions]. Similarly, he would inquire about them, tend to some of their needs and secretly rectify some of their problems or things that they were confronting in the way of difficulties in life. In general, he used to spend his money, use his position and offer his time to assist whoever was in need from his students. This selflessness from him had a profound influence upon his students and caused their sincere love for him to increase. Truly the Shaykh (رَحِمَهُ ٱللَّهُ) possessed a number of wonderful characteristics. If I were to attempt to mention them all, people might consider me biased concerning him. And what I have conveyed previously from the people of knowledge is sufficient and Allāh knows best.

His *Salafī* creed:

In reality, I was uncertain of whether to write this section or not due to the clear nature of the Shaykh's *Salafī* creed since it is known to specialists as well as laypeople. However, I have decided to write it anyways in the event that this biography will find itself before someone who knows nothing about the Shaykh. Similarly, it is from what is included in the writing of biographies that the creed of the subject of the biography is mentioned.

Some of the things that indicate his *Salafī* creed:

1) During the course of his lessons in *Jīzān* in the educational institute (*al-Maʿhad al-ʿIlmī*) and also in his lessons at the Islāmic University in the city of the

Prophet as well as his lessons in the noble Prophet's mosque and throughout his travels for the purpose of calling to Islām within Saudi Arabia or abroad he taught from *Salafī* books like: '*Al-ʿAqīdah aṭ-Ṭaḥāwiyyah*' by Ibn Abī al-ʿIzz, '*Al-Wāsiṭiyyah*', '*Al-Fatwá al-Ḥamawiyyah al-Kubrá*', '*At-Tadmuriyyah*', '*Al-Īmān*', '*Thalāthah al-Uṣūl*', '*Fatḥ al-Majīd li Sharḥ Kitāb at-Tawḥīd*', '*Qurrah ʿUyūn al-Muwaḥḥidīn*', '*Al-Uṣūl as-Sittah*', '*Al-Wājibāt al-Mutaḥatimāt*', '*Al-Qawāʿid al-Muthlá*' and '*Tajrīd at-Tawḥīd*' by al-Maqrīzī.

2) His refutations against the people of religious innovation like the *Ashāʿirah*, the *Ṣūfīs* and the *Rāfiḍī* Shiites. This occurs in his books, his articles in academic journals in addition to his lectures and formal lessons. Look to the second edition of the book '*Aḍwāʾ ʿalá Ṭarīq ad-Daʿwah ilá al-Islām*' was published by *al-Maktab al-Islāmī* in the year 1399H as an example of this.

3) This can also be understood from the previously mentioned speech of the people of knowledge which affirms his *Salafī* creed.

His illness and passing:

He (رَحِمَهُ ٱللَّهُ) was afflicted at the end of his life with an incurable disease that kept him bedridden for nearly a year during which he was patient and sought the pleasure of Allāh (تَبَارَكَ وَتَعَالَىٰ).

On the morning of Wednesday the 20th of *Sha'bān* in the year 1416^{H} [or January 11th 1996 of the Gregorian calendar], his soul returned to its Creator. The funeral prayer was performed upon him after the noon (*ḍhuhur*) prayer and he was buried in *al-Baqī'* graveyard in the Prophetic city of Medinah. His funeral rites were witnessed by a large number of scholars, judges and students of knowledge in addition to others. With his death there was a great loss amongst the scholars who act upon their knowledge.

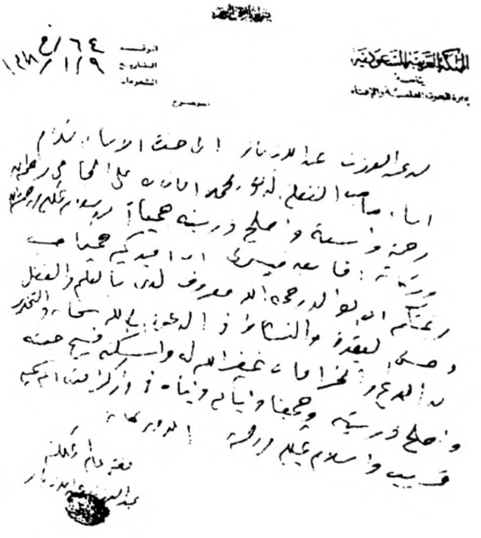
So we ask Allāh (تَبَارَكَ وَتَعَالَى) to forgive him and show him mercy and that He leaves a significant number of scholars who act upon their knowledge to lead the Muslims…*Āmīn*. And may the prayers of peace and blessings of Allāh be upon your servant and Messenger; our Prophet Muḥammad as well as his family and companions.

Written by his student:

Muṣṭafá ibn 'Abd al-Qādir al-Fulānī
On the 5th of *Rabī' al-Awwal* in the year 1419^{H}
[or June 30th 1998 of the Gregorian calendar]
in the Prophetic city of Medinah.

Commendation from Shaykh ʿAbd al-ʿAzīz ibn Bāz

ثناء العلامة عبد العزيز بن باز -رحمه الله-



بسم الله الرحمن الرحيم

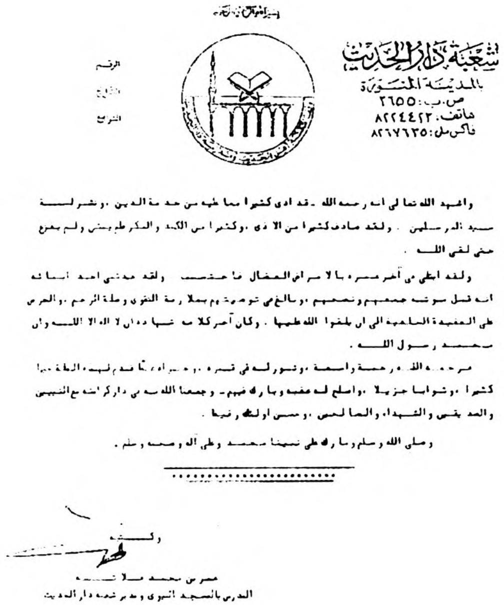
المملكة العربية السعودية
رئاسة
إدارة البحوث العلمية والإفتاء

الرقم: ٦٤/خ
التاريخ: ٩/١/١٤١٨
المشفوعات:
الموضوع:

من عبد العزيز بن باز إلى حضرات الأبناء الكرام
[illegible] الشيخ محمد أمان بن علي الجامي [illegible]
[illegible] جميعاً [illegible]
رحمة واسعة وأصلح ذريته جميعاً [illegible]
[illegible] فإنه [illegible] جميعاً
[illegible] معروف لدي بالعلم والفضل
وحسن العقيدة والنشاط في الدعوة إلى الله سبحانه والتحذير
من البدع والخرافات غفر الله له وأسكنه فسيح جنته
وأصلح ذريته وجمعنا وإياكم وإياه في دار كرامته
[illegible]
والسلام عليكم ورحمة الله وبركاته

مفتي عام المملكة
عبد العزيز بن عبد الله بن باز

Commendation from Shaykh ʿUmar ibn Muḥammad Falātah



بسم الله الرحمن الرحيم

شعبة دار الحديث
بالمدينة المنورة
ص.ب: ٢٦٥٥
هاتف: ٨٢٢٤٤٢٣
فاكسملي: ٨٢٦٧٦٣٥

الرقم
التاريخ

واشهد الله تعالى انه رحمه الله - قد ادى كثيرا مما عليه من خدمة الدين ، ونشر لسنة سيد المرسلين . ولقد صادف كثيرا من الاذى ، وكثيرا من الكيد والمكر عليه ولم يجزع حتى لقي الله .

ولقد ابتلي في آخر عمره بالامراض العضال فاحتسب . ولقد حدثني احد ابنائه انه قبل موته جمعهم ونصحهم ، وبالغ في توصيتهم بملازمة التقوى وصلة الرحم ، والحرص على العقيدة الصحيحة الى ان يلقوا الله عليها . وكان آخر كلامه شهادة ان لا اله الا الله وان محمد رسول الله .

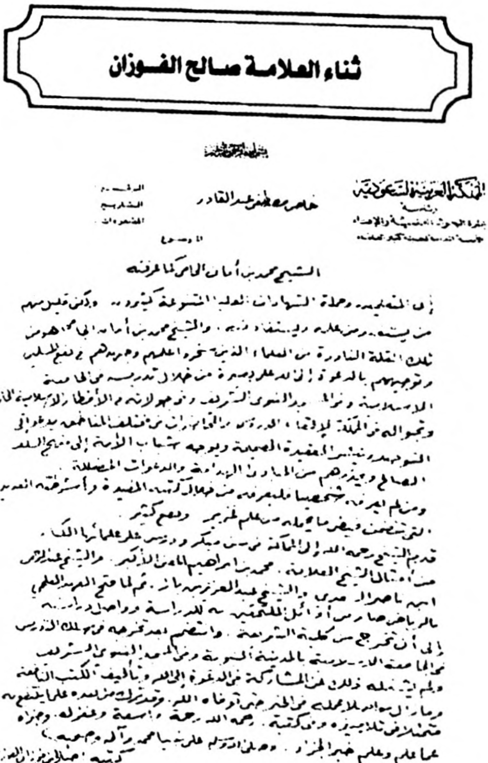
فرحمه الله رحمة واسعة ، ونور له في قبره ، وجزاه عما قدم لهذه الامة خيرا كثيرا ، وثوابا جزيلا ، واصلح له عقبه وبارك فيهم ، وجمعنا الله به في دار كرامته مع النبيين والصديقين والشهداء والصالحين ، وحسن اولئك رفيقا .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه وسلم .

وكتبه

عمر بن محمد فلاته
المدرس بالمسجد النبوي ومدير شعبة دار الحديث

Commendation from Shaykh Ṣāliḥ ibn Fawzān al-Fawzān



ثناء العلامة صالح الفوزان

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة
إدارة البحوث العلمية والإفتاء
[illegible]

خاص من [illegible] عبدالقادر

الرقم
التاريخ
المشفوعات
الموضوع

الشيخ محمد بن أمان الجامي كما عرفته

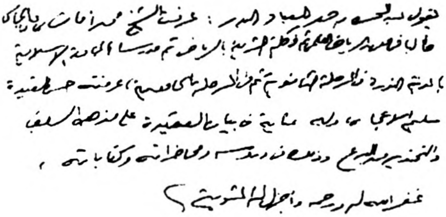
إن المتعلمين وحملة الشهادات العليا المتنوعة كثيرون ولكن قليل منهم من يستفيد من علمه ويستفاد منه، والشيخ محمد بن أمان الجامي هو من تلك القلة النادرة من العلماء الذين سخروا علمهم وجهدهم في نفع المسلمين وتوجيههم بالدعوة إلى الله على بصيرة من خلال تدريسه في الجامعة الإسلامية وفي المسجد النبوي الشريف وفي جولاته في الأقطار الإسلامية الخارجية وتجوالاته في المملكة لإلقاء الدروس والمحاضرات في مختلف المناطق يدعو إلى التوحيد وينشر العقيدة الصحيحة ويوجه شباب الأمة إلى منهج السلف الصالح ويحذرهم من المبادئ الهدامة والدعوات المضللة. ومن لم يعرفه شخصياً فليعرفه من خلال كتبه المفيدة وأشرطته العديدة التي تتضمن فيض ما يحمله من علم غزير ونفع كثير.

قدم الشيخ رحمه الله إلى المملكة في سن مبكر ودرس على علمائها الكبار من أمثال الشيخ العلامة محمد بن إبراهيم المفتي الأكبر والشيخ عبدالرزاق [illegible] والشيخ عبدالعزيز بن باز. ثم لما فتح المعهد العلمي بالرياض صار من أوائل الملتحقين به للدراسة وواصل دراسته إلى أن تخرج من كلية الشريعة. واشتغل بعد تخرجه في سلك التدريس في الجامعة الإسلامية بالمدينة المنورة وفي المسجد النبوي الشريف ولم يثنه ذلك عن المشاركة في الدعوة إلى الله وبتأليف الكتب النافعة وما زال مواصلاً لعمله في الخير حتى توفاه الله. وقد ترك من بعده علماً ينتفع به متمثلاً في تلاميذه وفي كتبه. رحمه الله رحمة واسعة وغفر له. وجزاه عما علم وعلّم خير الجزاء. وصلى الله وسلم على نبينا محمد وآله وصحبه.

كتبه: صالح بن فوزان الفوزان
٦/٢/١٤١٨هـ

Commendation from Shaykh ʿAbd al-Muḥsin ibn Ḥamad al-ʿAbbād al-Badr

ثناء العلامة عبد المحسن العباد



يقول عبد المحسن بن حمد العباد البدر: عرفت الشيخ محمد أمان بن علي جامي
طالباً في معهد الرياض العلمي وفي كلية الشريعة بالرياض ثم مدرساً بالجامعة الإسلامية
بالمدينة المنورة في المرحلة الثانوية ثم في المرحلة العالية، وعرفته حسن العقيدة
سليم الاتجاه، وله عناية في بيان العقيدة على مذهب السلف
والتحذير من البدع وذلك في دروسه ومحاضراته وكتاباته،
غفر الله له ورحمه وأجزل له المثوبة

التقديم

Preface

Truly all praise is due to Allāh (تَبَارَكَ وَتَعَالَىٰ). We praise Him, seek aid and forgiveness from Him and we seek refuge in Allāh (تَبَارَكَ وَتَعَالَىٰ) from the evil within ourselves and the evil of our own actions. Whosoever Allāh (تَبَارَكَ وَتَعَالَىٰ) guides there is none to misguide him and whosoever Allāh (تَبَارَكَ وَتَعَالَىٰ) misguides there is none to guide him. I bear witness that none has the right to be worshipped but Allāh (تَبَارَكَ وَتَعَالَىٰ) alone without any partner and I bear witness that Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ١٠٢﴾

"O you who believe, fear Allāh as He should be feared, and die not except as Muslims."

[*Sūrah Āl-'Imrān* 3:102]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا
وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person, and from him; He created his wife, and from them both He created many men and women and fear Allāh through Whom you demand your mutual rights, and do not cut the relations of kinship. Surely, Allāh is Ever an All-Watcher over you."

[*Sūrah an-Nisā'* 4:1]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا (٧٠) يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ
ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا (٧١) ﴾

"O you who believe, keep your duty to Allāh and fear Him, and speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger has indeed achieved a great achievement."

[*Sūrah al-Aḥzāb* 33:70-71]

To proceed, indeed the best speech is the speech of Allāh (تَبَارَكَ وَتَعَالَىٰ), and the best guidance is the guidance of Muḥammad (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ), and the most evil affairs are the newly invented affairs and every newly invented affair is an innovation, and every innovation is misguidance and all misguidance is in the fire.

Indeed the creed of Islāmic Monotheism is an important foundation, and is a must for the rectification of the actions and their acceptance by Allāh (تَبَارَكَ وَتَعَالَىٰ). Therefore, it is the focal point of the religion and with it, Allāh (تَبَارَكَ وَتَعَالَىٰ) sent all the Messengers, He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

> **“And We did not send before you a messenger except that We revealed to him that none has the right to be worshipped but Me alone so worship Me.”**

[*Sūrah al-Anbiyā’* 21:25]

Also He (تَبَارَكَ وَتَعَالَىٰ) said about Ibrāhīm [Abraham (عَلَيْهِ ٱلسَّلَامُ)]:

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ
سَيَهْدِينِ ﴿٢٧﴾﴾

> **“And (remember) when Ibrāhīm said to his father and his people: ‘Verily, I am innocent of what you worship. Except He Who created me, and verily, He will guide me’”.**

[*Sūrah az-Zukhruf* 43:26-27]

Also He (تَبَارَكَ وَتَعَالَىٰ) has ordered the nation of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to take Ibrāhīm [Abraham (عَلَيْهِ ٱلسَّلَامُ)] and those with him as an example:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا
تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ
وَحْدَهُۥٓ﴾

> **“Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allāh Alone’.”**
>
> [*Sūrah al-Mumtaḥinah* 60:4]

Likewise, Allāh (تَبَارَكَ وَتَعَالَىٰ) has described he who turns away from the Religion of Ibrāhīm [Abraham (عَلَيْهِ ٱلسَّلَامُ)] which is the exclusive worship of Allāh (تَبَارَكَ وَتَعَالَىٰ) alone, as being foolish for turning away from this religion which is the religion of those who submit to Allāh (تَبَارَكَ وَتَعَالَىٰ). So, Allāh (تَبَارَكَ وَتَعَالَىٰ) chose him in this world and he is one of the righteous in the next life.

He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى
ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ ﴾

> **“And who turns away from the religion of Ibrāhīm except he who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. His Lord said to him, ‘Submit yourself (i.e. be Muslim)!’ He said, ‘I have submitted myself to the Lord of creation.”**
>
> [*Sūrah al-Baqarah* 2:130-131]

Just as He (تَبَارَكَ وَتَعَالَىٰ) has mentioned that Ibrāhīm [Abraham (عَلَيْهِ السَّلَامُ)] advised his children, likewise did Ya'qūb [Jacob (عَلَيْهِ السَّلَامُ)] advise his children to adhere to the religion of pure monotheism, because Allāh (تَبَارَكَ وَتَعَالَىٰ) chose this religion for them and He (تَبَارَكَ وَتَعَالَىٰ) advised them not to die except as Muslims. He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنتُم مُّسۡلِمُونَ ١٣٢ ﴾

> **"And Ibrāhīm advised his children with this as did Jacob, (saying), "O my sons, Allāh has chosen for you the religion, so die not except as Muslims."**
>
> [*Sūrah al-Baqarah* 2:132]

Then Allāh (تَبَارَكَ وَتَعَالَىٰ) clarified that Ya'qūb [Jacob (عَلَيْهِ السَّلَامُ)] asked his sons at the time of death, who they will worship after his death. So they replied by saying they will worship his Lord and the Lord of his forefathers who is one Allāh, and they are Muslims who submit to Him (تَبَارَكَ وَتَعَالَىٰ).

He (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِي
قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ
مُسۡلِمُونَ ١٣٣ ﴾

> **"Or were you witnesses when death approached Jacob when he said unto his sons, 'What will you worship after me?' They said, 'We shall worship your**

> **Allāh, the Allāh of your fathers Ibrāhīm, Ishmael and Isaac; One Allāh, and to Him we submit (as Muslims).”**
>
> [*Sūrah al-Baqarah* 2:133]

Similarly, He (تَبَارَكَ وَتَعَالَىٰ) has said about His Messengers like Nuḥ, Ḥūd, Ṣāliḥ and Shu‘aib (عَلَيۡهِمُ ٱلسَّلَامُ), that they called their people with the saying:

﴿ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ ٥٩﴾

“Worship Allāh! You have no other Allāh but Him.”

[*Sūrah al-A‘rāf* 7:59]

He (تَبَارَكَ وَتَعَالَىٰ) said regarding the people of the cave:

﴿إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣ وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ
رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ١٤﴾

> **“Certainly, they were young men who believed in their Lord, and We increased them in guidance. And We made their hearts firm and strong when they stood up and said: ‘Our Lord is the Lord of the heavens and the earth, never shall we call upon any Allāh other than Him; if we did, we should indeed have uttered an enormity in disbelief’.”**
>
> [*Sūrah al-Kahf* 18:13-14]

Therefore *shirk* negates *tawḥīd* and Allāh (تَبَارَكَ وَتَعَالَىٰ) will never forgive the sin of *shirk* if a person dies while persistent upon it, regardless of whether it is *shirk* as it relates to the Angels, Prophets, stars, idols or whether it is related to those who some claim to be righteous or allies of Allāh (تَبَارَكَ وَتَعَالَىٰ) from the dead or living. As He has said (تَبَارَكَ وَتَعَالَىٰ):

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ
إِثْمًا عَظِيمًا ﴿٤٨﴾ ﴾

> **"Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whomever He pleases, and whoever sets up partners with Allāh in worship, he has indeed introduced a tremendous sin."**

[*Sūrah an-Nisā'* 4:48]

He also (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ
ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ ﴾

> **"Verily, Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives sins other than that for whomever He wills. And whoever sets up partners in worship with Allāh, has indeed strayed far away."**

[*Sūrah an-Nisā'* 4:116]

Allāh (تَبَارَكَ وَتَعَالَىٰ) has made the nullification of a person's actions in the life of this world, the consequence of negating *tawḥīd* and committing *shirk*.

He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ٨٨ ﴾

> **“But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.”**
>
> [*Sūrah al-An ʿām* 6:88]

Also He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

٦٥ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦ ﴾

> **“And indeed it has been revealed to you (O *Muḥammad*), as it was to those (Messengers) who preceded you that if you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” Rather, worship Allāh (alone and none else), and be among the grateful.”**
>
> [*Sūrah az-Zumar* 39:65-66]

Allāh (تَبَارَكَ وَتَعَالَىٰ) has also made the consequence of opposing *tawḥīd* and falling into *shirk*, forbiddance from entering the paradise and remaining eternally in hell and Allāh’s (تَبَارَكَ وَتَعَالَىٰ) refuge is sought from this. That is, if the servant died upon it, while his *shirk* had reached the level of major *shirk*.

However, if it was restricted to minor *Shirk*, he will enter hell in accordance with the level of his *shirk* then he will be removed from it by way of the intercession of those whom Allāh (تَبَارَكَ وَتَعَالَىٰ) have given permission to do so and is also pleased with and therefore he will enter paradise due to the blessing of Allāh (تَبَارَكَ وَتَعَالَىٰ). Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾

"Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers."

[*Sūrah al-Mā'idah* 5:72]

Imām Muslim (رَحِمَهُ ٱللَّهُ) has narrated with the chain of narration, on the authority of Jābir (رَضِيَ ٱللَّهُ عَنْهُ), that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Whosoever meets Allāh without worshipping others along with Him will enter paradise, and whosoever meets Allāh worshipping others along with Him will enter hell."[1]

Therefore, it is for this reason Allāh (تَبَارَكَ وَتَعَالَىٰ) stressed to His Messenger Muḥammad, (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to follow the religion of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) the close friend of Allāh (تَبَارَكَ وَتَعَالَىٰ), which is the religion of *tawḥīd* and the abandonment of *shirk* in all its different colours and forms. He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾ ﴾

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[1] See Muslim (no.93), on the authority of Jābir (رَضِيَ ٱللَّهُ عَنْهُ).

> **“Then, We have inspired you to follow the religion of Ibrāhīm which is pure Monotheism; and he was not from the people of *shirk*.”**
>
> [*Sūrah an-Naḥl* 16:123]

Also, Allāh (تَبَارَكَ وَتَعَالَىٰ) has informed us that the idolaters and the disbelievers from the People of the Book are the worst of all creation, and that they will be in the hellfire for eternity, and that the monotheist believers are the best of all creation, and they will be in gardens of bliss for eternity, successfully attaining Allāh’s pleasure.

Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُو۟لَٰٓئِكَ هُمْ شَرُّ
ٱلْبَرِيَّةِ (٦) إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ (٧) جَزَآؤُهُمْ عِندَ
رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ
لِمَنْ خَشِىَ رَبَّهُۥ (٨) ﴾

> **“Verily, those who disbelieve from among the people of the Scripture and the people of *shirk* will abide in the fire of Hell. They are the worst of creatures. Verily, those who believe and do righteous good deeds; it is they who are the best of creatures. Their reward with their Lord is gardens in Paradise, underneath which rivers flow, they will abide therein forever, Allāh is Well-Pleased with them, and they with Him. That is for him who fears his Lord.”**
>
> [*Sūrah al-Bayyinah* 98:6-8]

This is because worshipping others along with Allāh (تَبَارَكَ وَتَعَالَىٰ) is a great oppression, as is found in the statement of Allāh (تَبَارَكَ وَتَعَالَىٰ) regarding the advice of Luqmān (عَلَيْهِ السَّلَامُ) to his son, when he warned him:

﴿ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣ ﴾

> **"O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great oppression.**
>
> [*Sūrah Luqmān* 31:13]

And only a small number of people are those who are saved from it, and many are negligent of Allāh's punishment. For this reason, it is incumbent to caution and warn against *shirk*, and awaken the absent minded, so that they may abstain from it and attempt to save themselves from it. Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَمَا يُؤۡمِنُ أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشۡرِكُونَ ١٠٦ أَفَأَمِنُوٓاْ أَن تَأۡتِيَهُمۡ غَٰشِيَةٞ مِّنۡ عَذَابِ
ٱللَّهِ أَوۡ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ١٠٧ قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ
بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ١٠٨ ﴾

> **"And most of them believe not in Allāh except that they attribute partners unto Him. Then do they feel safe such that there will not come to them an overwhelming punishment of Allāh or that the Hour will not come upon them suddenly while they do not perceive it? Say: 'This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the people of *shirk*'."**
>
> [*Sūrah Yūsuf* 12:106-108]

So it's for this reason, Allāh (تَبَارَكَ وَتَعَالَىٰ) has preordained a victorious group in every time and place from the nation of His Messenger, the Seal of the Prophets, Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), who will take it upon themselves to clarify the truth and guide those who have deviated from it. They are not harmed by those who abandon or oppose them until the affair of Allāh (تَبَارَكَ وَتَعَالَىٰ) takes place.

Imām Muslim (رَحِمَهُ ٱللَّهُ) narrates with his chain of narration upon the authority of Thawbān (رَضِيَ ٱللَّهُ عَنْهُ) a narration that comes at the end of it:

> "Indeed there will be thirty liars from my nation all of them claiming they are Prophets, but I am the last of the Prophets, there is no prophet after me, and there will not cease to be a group from my nation victorious upon the truth. They will not be harmed by those who abandon them, until the affair of Allāh is established."[2]

When we look at the current situation of the Muslims today, we find they have abandoned the creed of *tawḥīd* which their Pious Predecessors were upon (رَحِمَهُمُ ٱللَّهُ). Also we find they have been attacked by the poisonous internal and external ideologies, and deviant creeds which the superstitious innovators, materialists and people who crave and desire worldly pleasures have propagated. So they stubbornly adorn the truth with falsehood, obscure the true Islāmic creed, and spread chaos in the land. They jump from place to place to the extent, a great number of people have fallen into their clutches; especially the ignorant and heedless youth. So they corrupt their own lives as well as the lives of others, and live in mazes of darkness and within the gloom of confusing misguidance, not knowing which path to take.

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[2] See Aḥmad (5/396), on the authority of Thawbān (رَضِيَ ٱللَّهُ عَنْهُ). Authenticated by al-Albānī in *as-Ṣaḥīḥah* (no.1999).

Allāh (تَبَارَكَ وَتَعَالَىٰ) has granted success to a distinguished scholar; the noble Shaykh Dr. Muḥammad ibn ʿAlī al-Jāmī (رَحِمَهُ ٱللَّهُ), who previously served as the Dean in the faculty of Prophetic Narrations and Islāmic Studies, as well as the President of the section of Islāmic Creed in the Department of Higher Education at the Islāmic University of Medinah, just as he also was a teacher in the Mosque of the Noble Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

This man exerted every effort in clarifying the truth from the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and the *Sunnah* of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Sometimes this would occur with his tongue and other times with his pen in order to enlighten those who have strayed from the straight path, and to guide those who stumble towards the correction of their Islāmic creed, by distancing themselves from the superstitions and innovations of those who blindly follow the groups that falsely attribute themselves to Islām, and who have also ripped up and divided the Islāmic nation and undermined their unity by severing the bonds that had once joined individuals, just as they have also ignited the flames of argumentation, hatred and enmity amongst them.

I say, Allāh (تَبَارَكَ وَتَعَالَىٰ) has aided this noble scholar with His (تَبَارَكَ وَتَعَالَىٰ) blessings and merit. So he has taken up the task of advising through giving lectures and authoring books, and from his works is this precious book which he has named, *"The Islāmic Creed and its History"*.

He (رَحِمَهُ ٱللَّهُ) has made clear its content and its importance to the Muslim, just as he has made clear the reason why people have turned away from it. He also makes clear the reason for their dividing into separate groups until the Islāmic nation became groups and parties, who opposed the order of Allāh (تَبَارَكَ وَتَعَالَىٰ) not to be divided by inciting differing between them, as Allāh (تَبَارَكَ وَتَعَالَىٰ) has said:

﴿ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ
ٱلصَّٰبِرِينَ ﴿٤٦﴾ ﴾

> **"And obey Allāh and His Messenger, and do not dispute lest you lose courage and your strength depart, and be patient. Surely, Allāh is with those who are patient."**
>
> [*Sūrah al-Anfāl* 8:46]

Also the author has clarified, may Allāh (تَبَارَكَ وَتَعَالَىٰ) bless him, the main sects and their beliefs that have distanced them from the religion of Islām, just as he has also clarified how these groups harmed upon the Islāmic nation in the past.

Rather, even to this day, their figureheads have continued to emerge to repeat the history of yesterday and that which took place in the past from evil and bloody calamity.

Then the author, may Allāh (تَبَارَكَ وَتَعَالَىٰ) reward him with good, clarified how the truthful callers appeared and how the scholars of truth broke the rigidness of the misguided people, who strayed and lead others astray, and how they exposed that which was narrated from the truth. So those who Allāh (تَبَارَكَ وَتَعَالَىٰ) guided sought light from their knowledge and clarification and those who were misguided perished.

Moreover this scholar continues following up with other books, giving advice and consultation, may Allāh (تَبَارَكَ وَتَعَالَىٰ) aid him continuously, so that the Muslims may be enlightened regarding the danger of inclining towards any of the deviant sects that falsely attribute themselves to Islām.

For indeed there has appeared in these times groups that have emerged from the ideologies of these deviant sects, who modified from those ideologies whatever benefits them, and agrees with their desires, and serves their interests and have taken to calling the ignorant heedless people to this, claiming these ideologies are from Islām. They believe that they are on to something, and that they have been given intelligence, and have attained a high level of knowledge, and experience that none other than them have attained such that they have achieved a high level of civilization, progress and advancement. But the truth is, they have been given intelligence, but have not been given righteousness. They have been given knowledge but have not been given understanding. They have also been given the faculties of hearing, seeing and the faculty of the heart:

﴿ فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ
بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾ ﴾

> **"But their hearing, seeing, and their hearts availed them nothing since they used to deny the signs of Allāh, and they were enveloped by what they used to mock!"**
>
> [*Sūrah al-Aḥqāf* 46:26]

So the result of what they gathered subjected them to the clutches of the followers of these deviant sects and ignorant confused groups. So they deviated and went to extremes and began carrying out terrorist acts, violating public safety by spilling blood, seizing wealth, and attacking peoples' honour became the most apparent of their methods to impose their ideas on others. So they filled the lands with fear and panic until a person would fear for himself from the harm of his brother, mother, father and his wife and children. Individuals would live in fear and anxiety from what they believed would befall them of betrayal and catastrophes.

I ask Allāh (تَبَارَكَ وَتَعَالَى) to return those who have previously fled to Islām once again, and that He (تَبَارَكَ وَتَعَالَى) strengthens their hearts upon it and gives them understanding of it, so that they become from those who rectify the land and not those who cause corruption in it.

Similarly, I ask Allāh (تَبَارَكَ وَتَعَالَىٰ) to bless the noble author, and to cause his tongue to always speak the truth, and his pen to flow with the truth, and to reward him with the best from that which is good for what he has put forward, and that He (تَبَارَكَ وَتَعَالَىٰ) make it from the deeds that were sincerely done for His Noble Face (تَبَارَكَ وَتَعَالَىٰ) and that He (تَبَارَكَ وَتَعَالَىٰ) causes it to make heavy the weighing of the author's good deeds on the day when wealth and children are of no benefit except for he who comes to Allāh (تَبَارَكَ وَتَعَالَىٰ) with a pure heart.

And peace and the prayers of Allāh be upon His Servant and Messenger Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), his family and companions.

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المقدمة

Introduction

Al-ʿAqīdah (Creed) in the Arabic Language:

This word has several meanings in the Arabic Language. From that which the scholars of Arabic Language mention is:

***ʿAqada*:** means to tie a knot as in to tie a rope, complete a sale and complete an agreement; to tie a firm knot or to tighten it.

Also the author of *Tāj al-ʿArūs* said: "And that which the scholars of the Arabic Language, and its derivatives explicitly state, is that the word *al-ʿaqd* is the opposite to untie. It is said, *ʿaqada - yaʿqidahu – ʿaqdan…* until he said (the author) then the word was used in the various forms of contracts and transactions and other than that. Then it was used regarding resolution and firm belief. And in *Lisān al-ʿArab* it states "I tied (*ʿaqadtu*) a rope so it became tied (*maʿqūd*), the same can be said about a contract. And from this is the marriage contract (*ʿuqdah an-nikāḥ*)."

Moving on from these linguistic meanings, the Islāmic creed is the determination of the heart and the firm belief which is not affected by doubt regarding the divine directives, Prophethood, matters of the resurrection and other than that from the things that require belief.

The Divine Directives:

What we mean by the divine directives is, the firm belief in Allāh (تَبَارَكَ وَتَعَالَى), as it relates to His Lordship, divinity, and faith in His Names and Attributes and other than this from the things that require belief.

Therefore, it is obligatory upon the servant to have firm belief in the true existence of Allāh (تَبَارَكَ وَتَعَالَى) with certainty, without any doubt, that Allāh (تَبَارَكَ وَتَعَالَى) Himself is above all His creation, in a manner that befits His majesty, and in a way that is unknown to the servants since no one knows how Allāh (تَبَارَكَ وَتَعَالَى) is except Him. In light of this, there is not a place that is hidden from His knowledge. Rather, He is with all of His creation, by way of His knowledge, hearing and sight, in everything that is meant by His Lordship, in a manner befitting of His Majesty, since there is nothing like unto Him (تَبَارَكَ وَتَعَالَى), and He is the All-Hearing and All-Seeing.

And He (تَبَارَكَ وَتَعَالَى), is the sole Creator of everything, and is the sole Organizer of the affairs, since He (تَبَارَكَ وَتَعَالَى) arranges everything from the heavens to the earth, and He is the Knower of everything. His knowledge encompasses all things and He (تَبَارَكَ وَتَعَالَى) precisely enumerates everything.

Therefore, the servant's belief in these meanings of Allāh's (تَبَارَكَ وَتَعَالَى) Lordship; i.e. meaning to single out Allāh (تَبَارَكَ وَتَعَالَى) alone in His Lordship, since this is the disposition that the servants have been created upon. This belief requires them to single Him out with their actions just as He (تَبَارَكَ وَتَعَالَى) is alone in His actions. So they should supplicate to Him only (تَبَارَكَ وَتَعَالَى), and they should not associate anything with Him. Rather they do not connect their hearts to anything other than Him, and they do not turn towards anyone other than Him with love, submission and humility. Certainly none is deserving of any of this except Him (تَبَارَكَ وَتَعَالَىٰ):

﴿ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ ﴾

"Is then He, Who creates like the one who does not? Will you not then remember?"

[*Sūrah an-Naḥl* 16:17]

In addition, they affirm for Him (تَبَارَكَ وَتَعَالَىٰ) whatever He affirms for Himself or whatever His trustworthy Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has affirmed for Him whom He (تَبَارَكَ وَتَعَالَىٰ) has entrusted with His revelation and with calling the people to Him alone (تَبَارَكَ وَتَعَالَىٰ).

From what is also considered from the divine directives is belief in Allāh's Predestination, and divine decree along with the belief that whatever Allāh (تَبَارَكَ وَتَعَالَىٰ) decrees will be, and whatever He does not decree will not be, and that whatever befalls a servant is within Allāh's (تَبَارَكَ وَتَعَالَىٰ) knowledge and was not going to miss him, and whatever missed him is known by Allāh (تَبَارَكَ وَتَعَالَىٰ) that it will not befall him since nothing takes place within His dominion without His Predestination, divine decree and action.

This is due to His saying (تَبَارَكَ وَتَعَالَىٰ):

﴿ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿٥١﴾ ﴾

> **“Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us. He is our protector.’ And upon Allāh let the believers put their trust.”**
>
> [*Sūrah at-Tawbah* 9:51]

And His (تَبَارَكَ وَتَعَالَى) statement:

﴿ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

> **“Whatever mercy Allāh may grant to mankind, then none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.”**
>
> [*Sūrah Fāṭir* 35:2]

The Qurʾānic verses and prophetic narrations regarding predestination and divine decree are numerous which is evident. But the amount that we have mentioned is sufficient regarding belief in predestination, and restraint should be observed regarding delving into the secrets of the Exalted Lord associated with His Predestination, divine decree and His actions which do not occur except that they are based upon wisdom.

Therefore, just as it is impermissible to ask ‘how’ Allāh’s (تَبَارَكَ وَتَعَالَى) Attributes are, too it is impermissible to ask ‘why’ regarding the secrets of His Predestination and divine decree. So it is not permissible for the believer to say, ‘why did Allāh (تَبَارَكَ وَتَعَالَى) create this?’ Or, ‘why did Allāh (تَبَارَكَ وَتَعَالَى) give so and so this and deprived so and so from that?’ But rather, it is obligatory to believe that He (تَبَارَكَ وَتَعَالَى) did not create anything, provide sustenance, give or withhold, or grant life or cause death, except with wisdom and this is not something which is restricted to merely to intention of the person, just as of the people of rhetorical speech claim from the *Ashāʾirah* and the *Kullābiyyah*.

It has been confirmed by more than one of the Pious Predecessors that,

> "Predestination is from the secrets of Allāh (تَبَارَكَ وَتَعَالَىٰ) so we do not seek to delve into it".

Therefore, delving into this divine secret causes the feet to slip, and is from the causes of deviation and misguidance, so one should beware of this.

Furthermore, from what enters into the divine directives is belief in the angels in a general sense and specifically through belief in what Allāh (تَبَارَكَ وَتَعَالَىٰ) has informed. The angels are the soldiers of Allāh (تَبَارَكَ وَتَعَالَىٰ) in the heavens and the earth, who were charged with several responsibilities:

﴿ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦ ﴾

> **"They do not disobey that which Allāh has ordered and carry out whatsoever they have been ordered with."**
>
> [*Sūrah at-Taḥrīm* 66:6]

Likewise, belief in His books, which were revealed to His Messengers with guidance and the religion of truth, is also from the divine directives. And those books are truly from the speech of Allāh (تَبَارَكَ وَتَعَالَىٰ), and that the speech of Allāh (تَبَارَكَ وَتَعَالَىٰ) never ceases.

﴿ وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَـٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا
نَفِدَتْ كَلِمَـٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴾

> **"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise."**
>
> [*Sūrah Luqmān* 31:27]

﴿ قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا ١٠٩ ﴾

> **"Say, 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."**
>
> [*Sūrah Al-Kahf* 18:109]

In addition to other than this from the particular details of this great issue.

Prophethood:

We mean by belief in prophethood, belief in Allāh's (تَبَارَكَ وَتَعَالَىٰ) Messengers in a general sense and specifically and belief in our Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ) in particular; that he is the Seal of all Prophets and that no action is accepted from any individual unless it is consistent with his guidance, and that he is the leader of all the Messengers, and the best of all Mankind, and the one entrusted with the general message sent to all of the *jinn*[3] and mankind. It is obligatory to affirm everything that he has informed us of and to obey him in whatever he commanded, while also refraining from what he has forbidden, since obedience to him is obedience to Allāh (تَبَارَكَ وَتَعَالَىٰ) and disobedience to him is disobedience to Allāh (تَبَارَكَ وَتَعَالَىٰ).

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[3] **[TN]:** Spiritual creatures created from fire by Allāh (تَبَارَكَ وَتَعَالَىٰ).The Prophet (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ) said: "The Angels were created from light, the *Jinn* were created from

﴿ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ ﴾

> **"And he does he speak from desire. It is but revelation revealed unto him."**
>
> [*Sūrah an-Najm* 53:3-4]

From the meanings of belief in the Messenger is that Allāh (تَبَارَكَ وَتَعَالَىٰ) is not worshipped except with that which he has brought, and to bear witness that he has totally conveyed the message of his Lord without withholding anything, with a type of advice that is complete such that all other advice is deficient in comparison. This also includes belief that he is the one who Allāh (تَبَارَكَ وَتَعَالَىٰ) has entrusted with His revelation and that he has fulfilled this trust in the most complete manner.

His Companions (رَضِيَ اللَّهُ عَنْهُمْ) have attested to this in the greatest gathering in history at the farewell pilgrimage when the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked them a provocative question and they replied with an answer that soothes the chest and cools the heart. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) spoke to them at the end of the sermon on the day of *ʿArafah*, while they were in the valley of *ʿArafah*, next to Mount *ʿArafah* in this lavish sermon that was filled with much merciful prophetic advice and education, and asked them:

> "You all will be asked about me, so what will you say?"

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fire, and Adam was created from that which has been described to you." See Muslim (no.5314).

The answer was,

> "We testify that you conveyed the message and advised."[4]

Allāh (تَبَارَكَ وَتَعَالَى) is the Greatest! How great is this answer, which was filled with true belief. Therefore Allāh (تَبَارَكَ وَتَعَالَى) was pleased with the Companions of Allāh's Messenger.

Likewise, we bear witness as they do, that he has conveyed the Message of His Lord and has advised his nation. Therefore, there is nothing that brings them closer to Allāh (تَبَارَكَ وَتَعَالَى) except he has clarified it for them, called them to it and encouraged them with it. Equally, there is nothing that distances them from Allāh (تَبَارَكَ وَتَعَالَى) except that he has made it clear to them and has forbidden them from it and warned them of it, may the best of peace and prayers of his Lord be upon him.

So this is generally what we mean by belief in Prophethood, along with the belief in the signs of the Messengers, which are known by the philosophers as miracles, which are those extraordinary affairs that Allāh (تَبَارَكَ وَتَعَالَى) has made apparent upon the hands of the Prophets to affirm and establish their truthfulness.

Belief in the Resurrection:

As for the belief in the affairs of the Resurrection, then we mean by this: the belief in the resurrection after death and literally returning life to the bodies and whatever is related to this from the events of the plane of Judgment, and the afterlife beginning with the resurrection after death and ending with paradise and its everlasting bliss that will never end, or the hellfire and its everlasting punishment that will never end.

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[4] See Abū Dāwūd (no.1905) and Ibn Mājah (no.3074), on the authority of Jābir ibn Abdillah (رَضِيَ ٱللَّهُ عَنْهُ).

So if a person lives in the life of this world and toils hard he will see the result of this and nothing will be wasted in vain. If he did well, he will receive well, and if he did poorly he will receive evil.

﴿ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴾

> **"O mankind, surely you are returning to your Lord with your deeds and actions and this is certain, so you will meet it."**
>
> [*Sūrah al-Inshiqāq* 84:6]

As a result, it is obligatory to have faith in the afterlife and everything related to it and that it is as real as the life of this world. Rather, the afterlife is even more complete because Allāh (تَبَارَكَ وَتَعَالَىٰ) has made it everlasting.

Similarly, it is also obligatory to believe in the life of the *barzakh*[5], which separates the life of this world from the afterlife.

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[5] **[TN]:** The *barzakh* is a state between death and resurrection and cannot be avoided as Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٠٠ ﴾

> **"and behind them is Barzakh (a barrier) until the Day when they will be resurrected."**
>
> [*Sūrah al-Mu'minūn*: 23:100].

Thus, the creed (*al-ʿAqīdah*) means, the belief of the heart in these issues and other then them, from the affairs which require belief. This is an important aspect of faith and a significant element of belief and from there stems the faith of actions and the faith of statements which is well known.

So this is a brief outline of what must be believed regarding the Afterlife. Collectively these issues consist of belief in the divine directives as we have mentioned them, and the belief in the affairs related to Prophethood with the details previously mentioned, and then belief in the afterlife as we have briefly summarized.

Therefore, this detailed creed is the Islāmic doctrine that is the subject of our discussion.

So from here we know that the creed (*al-ʿAqīdah*) is the belief in Allāh (تَبَارَكَ وَتَعَالَى) and those things which must be believed about Allāh (تَبَارَكَ وَتَعَالَى) regarding His perfect Attributes and excluding Him from being associated with any deficiencies or whatever is not befitting for Him; like having an associate, wife, child, minister, assistant, or someone who influences the affairs of creation as He does along with Him, as well as all of the other things we have detailed previously.

This is the complete and total picture - by the will of Allāh (تَبَارَكَ وَتَعَالَى), of the Islāmic creed, which refutes the assumptions of those who claim that giving importance to the Islāmic creed and its study is a secondary matter or a luxury as it relates to knowledge which is only sought by individuals with an appetite for extra information and the nonessential sciences.

Thus, it is upon these individuals to rethink their position on this because assumption can be the most dishonest speech, and if they were to review the issue while being just with themselves; they would recognize that the Islāmic creed - just as we have previously explained - is an essential science that the Muslim can never do without. So as a result, if it is established that the Islāmic creed involves belief in Allāh (تَبَارَكَ وَتَعَالَىٰ) alone, His Words, and belief in what He and His Messengers have informed just as we have detailed before, then it is impossible for the Muslim to do without it, except if it is possible for him to do without belief itself.

However, exploring the depths of the issues of the Islāmic creed and becoming familiar with the various doubts that may be associated with some of the issues of Islāmic creed, to become skilled in this, and to know the sects that have deviated concerning the Islāmic creed, and the ability to refute their doubts; then all of that is considered a collective responsibility (*farḍ al-kifāyah*). So if some of the scholars who are specialists and those who are specifically talented take on this responsibility, then the rest of the people do not need to busy themselves with delving into it or whatever is associated with it, such that they will not be sinful for abandoning this.

But as for the basic fundamental Islāmic creed, then knowing it is an individual responsibility (*farḍ al-ʿAyn*) and an affair that is binding upon everyone as we have mentioned. Rather, it is the foundation of the religion. Therefore, deficiency of this nature is equivalent to deficiency in faith based upon what has preceded.

So there can be no doubt that what is obligatory upon the one who takes it upon himself to teach the people, as well as the one who issues religious verdicts in addition to the judge and everyone who works in a similar capacity, is different than what is obligatory upon the layperson and the general masses, just as Shaykh al-Islām (رَحِمَهُ ٱللَّهُ) has clarified in some of his books.

The same can be said about the rest of the Islāmic sciences from the rulings of Islāmic jurisprudence to the science of prophetic narrations, the explanation of the Qurʾān and other than this.

Therefore, knowledge of the Islāmic creed is the first obligation upon every Muslim male and female. In fact, it is from the most obligatory and honourable sciences. How can it not be, when the nobility of a specific knowledge is based upon the nobility of what that knowledge studies? And what is studied in this knowledge is Allāh (تَبَارَكَ وَتَعَالَىٰ) with His Names and Attributes, recognition of His binding right upon His servants, and whatever is related to this from the issues which have been previously explained and clarified.

And the issues of this nature were the reason why the Messengers were sent, and the reason why the scripture was revealed to them and is thus the best thing attained by the hearts and the most superior, most beloved and beneficial thing to them.

So for this reason, it is upon the people with understanding to compete with one another in knowing the general and specific issues of the Islāmic creed. Everyone according to his own ability, since Allāh does not burden a soul more than it has strength to bear.

And finally this is a summarized synopsis of the Islāmic creed along with the brief mention of its status and station. I hope there are no deficiencies in it and with Allāh is the success.

The History of the Islāmic Creed

As for the history of the Islāmic creed, then it goes back to the earliest of times and eras, since there was not a Prophet that was sent except that his call began with creed and he made it the essence of his message.

Allāh (تَبَارَكَ وَتَعَالَىٰ) says to His Prophet [Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)] the last of His Messengers (عَلَيْهِمُ ٱلسَّلَامُ):

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴾

> **"And We have not sent before you any messenger except that We have revealed to him that, there is no deity except Me, so worship Me."**
>
> [*Sūrah Al-Anbiyā'* 21:25]

Also He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ ﴾

> **"And certainly We have sent to every nation a messenger, [declaring], Worship Allāh alone and avoid anything which is worshipped besides Allāh."**

[*Sūrah an-Naḥl* 16:36]

This means that all the Prophets began their call to Allāh (تَبَارَكَ وَتَعَالَىٰ) with correction of the creed before addressing anything else from the good actions that they called to.

So for this reason, we find in chapters like Hūd, the mention of several Messengers (عَلَيۡهِمُ ٱلسَّلَامُ), who began their call to Allāh (تَبَارَكَ وَتَعَالَىٰ) by appealing to their respective peoples, and calling them to the Islāmic creed and its rectification, in addition to the meaning of the word *Imān* and Islām as well as the foundation of the Islāmic creed i.e. none has the right to be worshipped but Allāh (تَبَارَكَ وَتَعَالَىٰ). So this started from Nuḥ [Noah (عَلَيۡهِ ٱلسَّلَامُ)] who was the first Messenger sent to the people of earth after polytheism occurred amongst his people.

Allāh says (تَبَارَكَ وَتَعَالَىٰ):

﴿ وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ (٢٥) أَن لَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ إِنِّيٓ
أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ أَلِيمٖ ﴾

> **"And surely We sent Noah to his people, [proclaiming], 'Indeed, I am for you a clear warner; so that you would not worship except Allāh, surely I fear punishment for you on a day of great pain'."**

[*Sūrah Hūd* 11:25-26]

Also He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ﴾

> **"And to ʿĀd [We sent] their brother Hūd. He said: 'O my people, worship Allāh alone; there is no deity for you besides Him'."**
>
> [*Sūrah Hūd* 11:50]

Also in the same context and in the same manner, Allāh (تَبَارَكَ وَتَعَالَىٰ) says regarding Ṣāliḥ (عَلَيْهِ السَّلَامُ) and his people:

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ﴾

> **"And to *Thamūd* [We sent] their brother *Ṣāliḥ*. He said: 'O my people, worship Allāh; there is no deity for you besides Him'."**
>
> [*Sūrah Hūd* 11:61]

Then Allāh (تَبَارَكَ وَتَعَالَىٰ) continues to use the same noble context to say about Shuʿaib (عَلَيْهِ السَّلَامُ) and his people:

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا
تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ ﴾

> **"And to *Madyan* [We sent] their brother *Shuʿaib*. He said: 'O my people, worship Allāh; there is no deity for you besides Him. And do not decrease from what is weighed and the scale. Truly, I see you upon**

> **goodness, but I surely fear for you the punishment of an all-encompassing Day'."**
>
> [*Sūrah Hūd* 11:84]

Also Allāh (تَبَارَكَ وَتَعَالَىٰ) says in another context and in another chapter [of the Qur'ān] regarding Yūsuf's [Joseph (عَلَيْهِ ٱلسَّلَامُ)] debate with his two companions in prison.

﴿ يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ
مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ
ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٤٠﴾ ﴾

> **"O my two companions in prison, are separate different lords better or is Allāh the One the Irresistible? Those who you worship other than Him are merely names which you and your forefathers and have invented, for which Allāh has not sent down any authority. The judgment is for none but Allāh. He has commanded that you worship none except for Him, that is the correct religion, but most of the people do not know."**
>
> [*Sūrah Yūsuf* 12:39-40]

This is how the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) clarifies the history of the Islāmic creed throughout the long history of the Prophets and Messengers, and how this creed used to be the key to their call. This means the religion of the Prophets was one, and that it was Islām.

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾

"Truly, the religion with Allāh is Islām."

[*Sūrah Āl-'Imrān* 3:19]

It was Islām with its creed and fundamentals even if their legislations and methodologies may have differed since Allāh (تَبَارَكَ وَتَعَالَىٰ) did this out of wisdom. As a result, every Prophet had a legislation and methodology suitable for his people, their situations, circumstances and times. Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ ٤٨﴾

"And do not follow their vain desires away from the truth that has come to you. To each among you, We have prescribed a law and a clear methodology."

[*Sūrah al-Mā'idah* 5:48]

Thus, the issue of Islāmic creed has been connected to mankind ever since the father of mankind Adam (عَلَيْهِ ٱلسَّلَامُ), descended to earth, and therefore, it has been linked to mankind throughout its history as we have just seen.

Similarly, Allāh's Book has made clear that Allāh (تَبَارَكَ وَتَعَالَىٰ) brought forth the Children of Adam from the loins of their fathers, after having brought forth the progeny of Adam from his spine as it has been confirmed in the *Sunnah*. Then he addressed them all while they were spread out, and made them bear witness upon themselves that Allāh (تَبَارَكَ وَتَعَالَىٰ) is their Lord and Creator, and that there is no Lord (تَبَارَكَ وَتَعَالَىٰ) worthy of worship but Him.

Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ
قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾ ﴾

"And when your Lord brought forth descendants from the loins of the children of Adam and made them bear witness about themselves [saying]: 'Am I not your Lord?' They replied: 'Yes, of course We bear witness,' So you cannot say on the Day of Resurrection: Surely, we used to be unaware of this'."

[*Sūrah al-A'rāf* 7:172]

But in spite of this historical Islāmic creed being a matter of agreement between all of Allāh's Messengers (عَلَيْهِمُ ٱلسَّلَامُ), there are found throughout history, sects that sometimes differ in their beliefs and the fundamentals of their religion, just as they sometimes differ in their methodologies and approaches to calling people to Islām, which is what we will discuss in the following chapters.

The Sects That Have Spoken Concerning the Fundamentals of Religion

Many different sects have spoken concerning the fundamentals of religion from different angles. These sects are divided into two categories:

The First Category: are the sects who speak concerning religion but do not ascribe themselves to Islām. The most important of them being:

1. Judaism
2. Christianity
3. Atheism
4. Dualism: and they are the ones who profess belief in two fundamental authorities: light and darkness.
5. Magians: who are those who worship fire.
6. Sabianism

7. Hinduism

8. Buddhism

9. *Az-Zanādiqah*: who are sects from the *Bāṭinī Qarāmiṭah* sect (also called Carmathians).

10. The philosophers and all of their factions. And they are the ones who claim to be infatuated with wisdom. The prefix philo- means love of wisdom and thus they call their elders wise while they call the rest of the people laypeople even if they are from people of knowledge and understanding. This is the technical term for philosophy, and they are an egotistical group of people as you have all seen.

The Second Category: are the sects who have spoken concerning the fundamentals of religion while ascribing themselves to Islām.

So now that we have briefly spoken about some of the sects that speak about religion without ascribing to Islām, let us now briefly speak about some of the sects that ascribe themselves to Islām.

As for the Muslims then they were united, in complete agreement and undivided upon the fundamentals of their religion. The era of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) passed while they were upon that. They were never known to have differed regarding the concept of creed or the fundamentals of the religion; instead they were a single nation.

It has been narrated by Abū ʿUbaidullāh al-Ḥākim (رَحِمَهُ اللَّهُ) on the authority of al-Awzāʿī (رَحِمَهُ اللَّهُ) who is from the most prominent scholars from the students of the followers of the Companions, who was also from the colleagues of Imām Mālik ibn Anas (رَحِمَهُ اللَّهُ). It has been narrated that he said:

> “We used to say, while the followers of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) were many, ‘Indeed Allāh is above His throne and we believe in that which is found in the *Sunnah* regarding His Attributes.”[6]

And from those who many have narrated that there is a scholarly consensus upon this methodology is: the Imām Muḥammad ibn al-Ḥasan the student of Abū Ḥanīfah (رَحِمَهُ اللَّهُ) and the Imām, the scholar Ibn ʿAbd al-Barr (رَحِمَهُ اللَّهُ). In fact, all of the books of reference in this issue indicate that the establishment of the Islāmic creed continued upon a single methodology from the time of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) up until the seventh caliph from the caliphs of the Abbasids (*Banū ʿAbbās*), al-Maʾmūn, And regarding this, al-Imām al-Baihaqī (رَحِمَهُ اللَّهُ) said:

> “There was never a caliph from the Ummayids (*Banū Umayyah*) or the Abbasids (*Banū ʿAbbās*) except that he was upon the way of the Pious Predecessors and their methodology. But once al-Maʾmūn became the caliph, the *Muʿtazilah* gathered around him and prompted him to negate Allāh’s Attributes and to say that the Qurʾān is created.”

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[6] See aḏ-Ḏahabī, *Siyar al-ʿAlām al-Nubulā* (6/121).

The Appearance of Sects

The era of the noble Companions[7] passed while they were all united upon a single methodology which involved acting upon the Book and the *Sunnah* in matters of creed and legislation. This was also the case with the students of the Companions (the *tābiʿūn*), who inherited the knowledge of the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ).

However, at the end of the time of the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ), the saying of the *Qadariyyah*[8] occurred just as the *Khawārij*[9] and the

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[7] [**TN**]: A Companion is anyone who met the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) whilst believing in him and died upon Islām as a Muslim. This includes anyone who spent any amount of time - long or short, with the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in military expeditions, gatherings or religious rituals. See Ibn Ḥajar, *al-Isābah fī Tamyyīz as-Ṣaḥābah* (1/4).

[8] [**TN**]: *Qadariyyah*; they are those who deny the divine pre-determination and believe that Allāh has no power over His creation and that mankind is totally independent of His Will and Power. ʿAbdullāh ibn ʿUmar (رَضِيَ ٱللَّهُ عَنْهُمَا), said in reference to them, "I am free of them, and they are free from me". See Muslim (no.8).

Shī'ah also appeared during their time. These three sects appeared at the end of the time of the Companions, during the reign of 'Alī ibn Abī Ṭālib (رَضِيَ اللَّهُ عَنْهُ).

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[9] **[TN]**: The *Khawārj;* They are those who make excommunication on the basis of major sins and rebel against the Muslim ruler whom Islām obliges obedience. They were the first sect to appear in Islām. Ash-Shahrastānī said, "Whoever rebels against the legitimate ruler, who has been accepted by the people is called a Khārijī". See ash-Shahrastānī, *al-Milal wal-Nihal* (1/114).

The Khawārij and the Ḥarūriyyah

The *Khawārij* are considered the first sect to appear in the time of the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ), during the rule of ʿAlī ibn Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ) to be precise. They appeared with their brash beliefs which were extreme in their boldness, and their abnormal isolated direction which led them to consider that not committing major sins is from the fundamentals of the religion and faith. From there they went on to explicitly claim the disbelief of the one who commits major sins to the extent that, according to them, he has clearly disbelieved in a manner that causes him to leave the religion. They also explicitly claim the permissibility of revolting against the ruler. In fact, they believe it to be from enjoining the good and forbidding the evil.

The Story of their Revolution

Some of the people of knowledge have mentioned that when the *Khawārij* or *Ḥarūriyyah* revolted, they gathered in a home of theirs or at least some of them on the outskirts of *Baṣrah* called *Ḥarūrāʾ* and there was six thousand fighters who prepared themselves to fight ʿAlī ibn Abī Ṭālib (رضي الله عنه). So ʿAbdullāh ibn ʿAbbās (رضي الله عنه), asked ʿAlī ibn Abī Ṭālib (رضي الله عنه) for permission to go out to debate them with hope that they may return to the truth.

So ʿAlī (رضي الله عنه) said to Ibn ʿAbbās (رضي الله عنه):

> "Surely I fear for you."

Then Ibn ʿAbbās (رضي الله عنه) replied:

> "Don't."

Ibn ʿAbbās (رضي الله عنه) said:

> "So I went to them, wearing the best clothes from Yemen."

Abū Zumail who was the narrator of the story said:

> "Ibn ʿAbbās was a handsome man with a commanding voice."

Ibn ʿAbbās (رضي الله عنه) said:

> "I went to them and came to them while they were gathered at a place called *Ḥarūrā*ʾ. I gave them the Islāmic greetings of peace and then they said: 'Welcome, O' Ibn ʿAbbās. And what are these clothes you are wearing?'

So I said:

> "What is the fault you find with me? Indeed I have seen upon the Messenger of Allāh (صلى الله عليه وسلم) better clothes than these."

I then recited to them the statement of Allāh (تَبَارَكَ وَتَعَالَىٰ):

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ ﴿٣٢﴾ ﴾

> **"Say: 'Who has forbidden the adornment and good things that Allāh has produced for his servants from his provisions?'"**
>
> [*Sūrah al-A'rāf* 7:32]

They inquired:

> "What has brought you here?"

So I replied:

> "I have come to you from the Companions of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), from those who migrated (*Muhājirūn*) and the helpers (*Anṣār*), to inform you of what they say. Because it was upon them that the Qur'ān was revealed and they are more knowledgeable of the revelation than you and it was revealed regarding them and none of them are amongst you."

Some of them argued:

> "Do not argue with a person from the tribe of *Quraish* for indeed Allāh (تَبَارَكَ وَتَعَالَىٰ) says about them:

﴿ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ ﴾

"But rather they are a quarrelsome people."

[*Sūrah az-Zukhruf* 43:58]

Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) replied:

> “I had not seen a group of people who strove as much as them, and you could see in their faces the effect of staying up at night to worship and it was as if their hands and knees gave praise of them.”

So those around him left and some of them said:

> “We will speak to him and see what he says.”

So I (رَضِيَ ٱللَّهُ عَنْهُ) said:

> “Tell me what it is that you have against the cousin of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his son in law and those who migrated (*Muhājirūn*) as well as the helpers (*Anṣār*)?”

They said there are three things.

So I (رَضِيَ ٱللَّهُ عَنْهُ) said:

> “What are they?”

They replied:

> “One of them is that he allows men to rule in the affairs of Allāh, when Allāh (تَبَارَكَ وَتَعَالَىٰ) has said:

﴿إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ٥٧﴾

> **“Indeed the ruling is only for Allāh.”**
>
> [*Sūrah al-An‘ām* 6:57]

> So what is for men and what is for Allāh the legislator?

So I said:

> “This is one.”

Then they said:

> “As for the second, then he fought but did not take captives or war booty. So if those who he fought were disbelievers, then it would be permissible to take them captive and seize their wealth but if they were believers then it would not be permissible to fight them.”

So I said:

> “This is the second, so what is the third?”

They replied:

> “He has freed himself from being the leader of the believers, therefore he is the leader of the disbelievers.”

I asked:

> “Do you have anything other than this?”

They said:

> “This is all.”

Then I said to them:

> “If I read to you from the Book of Allāh and the *Sunnah* of His Messenger, what refutes your claims, will you be pleased with it?”

They said:

> “Yes!”

I (رَضِيَ ٱللَّهُ عَنْهُ) explained to them,

> “As for your saying, he allows men to rule in the affairs of Allāh then I will read to you a verse in which Allāh has allowed the men to rule concerning a rabbit worth one fourth of a *dirham* and other game animals as Allāh (تَبَارَكَ وَتَعَالَىٰ) has said:
>
> ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا
> قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ ﴾
>
> **“O you who believe do not kill game while you are a pilgrim [in the state of *iḥrām*]. And if someone does so intentionally the penalty is a sacrificial animal equivalent to that which he killed as judged by two just men from you.”**
>
> [*Sūrah al-Mā’idah* 5:95]

Then he said:

“And you all know that if Allāh (تَبَارَكَ وَتَعَالَىٰ) had wanted, He would have established the ruling without linking it to men.”

Also, regarding the woman and her husband, Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَإِنۡ خِفۡتُمۡ شِقَاقَ بَيۡنِهِمَا فَٱبۡعَثُواْ حَكَمٗا مِّنۡ أَهۡلِهِۦ وَحَكَمٗا مِّنۡ أَهۡلِهَآ إِن
يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ ﴾

“And if you fear dissention between them both, then appoint an arbitrator from his family and another from hers; if they both truly desire reconciliation, Allāh will grant it to them both.”

[*Sūrah an-Nisā*ʾ 4:35]

So here Allāh has made the judgment of men a trustworthy practice. Have I clarified this?”

They said:

“Yes.”

He (رَضِيَ ٱللَّهُ عَنْهُ) said,

As for your saying: he fought but did not take captives or war booty. Would you take your mother, *ʿĀʾishah* (رَضِيَ ٱللَّهُ عَنْهَا) as war booty and make lawful with her what is lawful with other than her? If you say yes, then you have disbelieved, because she is your mother. And if

> you say she is not your mother. then you have disbelieved, because Allāh (تَبَارَكَ وَتَعَالَىٰ) says:
>
> ﴿ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۝٦ ﴾
>
> **"...and his wives are their mothers."**
>
> [*Sūrah al-Aḥzāb* 33:6]
>
> Therefore you are stuck between two issues of misguidance, whichever you insist upon, you insist upon misguidance."

Then they began to look at each other.

I then asked:

"Have I clarified this?"

So they replied:

"Yes."

Then he (رَضِيَ ٱللَّهُ عَنْهُ) said:

> "As for your saying, he freed himself from being the leader of the believers, then let me offer you someone who would please you. Indeed I heard that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said to the leader of the believers:
>
> > "O ʿAlī write: this is what Muḥammad the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has agreed to."

> Then the disbelievers said: "No! By Allāh, we don't know you to be the Messenger of Allāh. If we knew you to be the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) we would not fight against you." So the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:
>
> > "O Allāh, indeed you know that I am the Messenger of Allāh. O ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) write: this is what Muḥammad ibn ʿAbdillāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) agrees to."
>
> By Allāh, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is better than ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ), but removing himself from leadership did not negate his Prophethood."
>
> Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) said:
>
> > "So two thousand of them returned from what they were upon and the rest were killed due to their deviation."[10]

al-Ḥākim (رَحِمَهُ ٱللَّهُ) said:

> "This narration fulfills the conditions of Muslim (رَحِمَهُ ٱللَّهُ) but was not extracted by him in his collection."[11]

In spite of this, many of the creation have fallen prey to the call of the *Khawārij* and a group of the foremost scholars have accused them with being upon the methodology of the *Khawārij,* just as they considered more than one of the narrators of the prophetic narrations to be from among them as this is well known according to the people of prophetic narrations.

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[10] See al-Ḥākim, *al-Mustarāk* (2/163).

[11] Aṣ-Ṣanāni, 'Abd al-Razzāq, *al-Muṣannaf* (no.18678), Aḥmad (1/243), Ibn 'Abd al-Barr, *Jāmi' bayān al-'ilm* (2/962-964) and others.

This is what poor understanding, lack of patience and short sightedness does to people.

The *Khawārij* perceived themselves to be upon the truth when they revolted against the leader of the believers ʿAlī ibn Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ), and when they boycotted those who migrated (*Muhājirūn*) and the helpers (*Anṣār*) whom the Qurʾān spoke of, and just as they spoke with it.

The Qurʾān was established with them and with it they became established and they are the best of this nation. Even after the one known as the "*Ink of the Nation*" and "*the Interpreter of the Qurʾān*"[12] debated with them with what Allāh (تَبَارَكَ وَتَعَالَىٰ) gave him from understanding of the religion, he showed them their mistakes with what he brought of evidence from the Book and the *Sunnah*. And a great number of them repented by way of him. Two thousand of the six thousand fighters that had prepared to enter the battle were saved by Allāh, since He accepted their repentance while the rest were destroyed after the evidence was established upon them by Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ), who gave them advice, guided and called them to the truth in the manner we have just mentioned.

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[12] Ibn ʿAbbās reported; "The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) embraced me and said, "O' Allāh (تَبَارَكَ وَتَعَالَىٰ)! Teach him (the knowledge of) the Book (Qur'ān)"'. See al-Bukhārī (no.3756). Likewise it has been reported that Ibn Maṣ'ud (رَضِيَ ٱللَّهُ عَنْهُ) said, "The best interpreter of the Qur'ān is Ibn ʿAbbās." See *al-Itqan* (2/493).

The Shīʿah

The *Shīʿah* are from the sects that appeared at the end of the time of the Companions during the reign of ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) to be precise. This sect began due to their excessive love for ʿAlī ibn Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ), and extreme reverence to him that led some of them to ascribe divinity to him, and worship him which was from the things that caused ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) to burn a group of them to death since he had no other way out of this, due to the fact, that his strong and repeated rejection did not affect them. So then he said:

> "Once I saw that the affair was an evil one, I kindled my fire and called for Qanbar (ʿAlī's servant)."[13]

A Jew called ʿAbdullāh ibn Wahāb ibn Sabaʾ, who was from the Jews of *Ṣanʿāʾ* in Yemen[14], took advantage of this opportunity, and the partisanship of the *Shīʿah* and their excessiveness towards the leader of the believers ʿAlī ibn Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ), by igniting the fire of tribulation between the Muslims through fabricating a narration wherein the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) allegedly advised that ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) should be the Islāmic leader after him, and that he should be made the leader of the Islāmic nation by virtue of the text. Similarly, Ibn Sabaʾ also invented the concept of the 'return', which means that ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) will return to this world after his death.

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[13] See Ibn Ḥajar, *Fatḥ al-Bārī* (12/270).

In fact, Ibn Sabaʾ claimed that ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) was not killed, and that he was still alive, and that it is not possible for him to die because he is part divine, and that he emerges from the clouds and thunder is his voice. As well as other than this from the superstitious beliefs that are found in the books of these people and those who were affected by them, including this belief which became known as the doctrine of 'the return' which was a plot against Islām and the Muslims, by the Jew ʿAbdullāh ibn Sabaʾ after he claimed to be a Muslim himself and partisan to the family of Allāh's Messenger and someone with great love for them. As for the virtuous family of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), then they are free from him. Thereafter, the *Rawāfiḍ*[15] adopted this

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[14] **[TN]:** The author of *Sharḥ al-ʿAqīdah aṭ-Ṭaḥāwiyyah*' said "The scholars have mentioned that the origin of the *Rāfidah* began from a hypocrite who intended to innovate falsehood into Islām and to insult the Messenger. In fact when ʿAbdullāh ibn Sabaʾ proclaimed Islām, he sought to cause corruption in the religion by plotting just as Paul did with Christianity. At first, he professed piety and then enjoining the good and forbidding the evil, where until he was involved in the killing of 'Uthmān. He later entered *Kūfah*, manifested extremism for ʿAlī, supporting him to gain from it necessities and this was made clear to ʿAlī, who sought his execution and fought him to *Qarqīs*. From Ibn Sabaʾ, whom *Ahlus-Sunnah* has criticized; came this group known as the *Rāfidah*. See Ibn 'Abī al-'Izz, *Sharḥ al-ʿAqīdah aṭ-Ṭaḥāwiyyah*' (p.490).

[15] **[TN]:** "The *Rāfiḍah* are a group from the *Shīʿah*. They are also known as the *Jaʿfariyyah* and the *Mūsawiyyah* and have been given the name *ar-Rāfiḍah* because they came to Zaid ibn ʿAlī Ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib and said to him: 'Free yourself from Abū Bakr and ʿUmar (رَضِيَ ٱللَّهُ عَنْهُمَا).' So he said: 'I will not free myself from them, rather they were the companions of my grandfather and his ministers –

corrupt creed, and therefore Ibn Sabaʾ is the source of every deviant belief which the *Rawāfiḍ* hold to today.

This is the story of the *Shīʿah*, and the history of this sect is a long tale and many books have been written about them and all of them, if not the vast majority of them, are contemporary. So for this reason, I will suffice myself with this since what is written is sufficient and I have not come with anything new. Also from the issues which one should be aware of is that the *Shīʿah* and all their sects are upon the methodology of the *Muʿtazilah* regarding the Names and Attributes of Allāh (تَبَارَكَ وَتَعَالَى), and Allāh knows best.

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meaning the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) – and his advisers.' So they said: 'Then we reject you (*narfuḍuka*), meaning we will abandon you and not follow you. Therefore they were given the name the *Rāfiḍah* because they rejected Zaid ibn ʿAlī from being from the leaders of the household of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)." See al-Fawzān, Ṣāliḥ *Sharḥ Lumʿatul-Iʿtiqād* (p.276).

The Qadariyyah

From the sects that appeared during the time of the Companions, may Allāh be pleased with them, is the *Qadariyyah*[16].

Generally, when the term *Qadariyyah* is mentioned, then what is intended by this are those who negate the Divine Decree (*Qadar*) and they are the followers of Maʿbad al-Juhanī. But sometimes this word maybe used for those who are excessive in affirming the Divine Decree (*Qadar*) and those who went to such extremes regarding the Divine Decree (*Qadar*) that it led them to say that the servant is compelled to do certain actions. So he acts without choice. Rather, he has no power over his actions. These people are known as the *Jabariyyah,* who also fall under the general name for *al-Qadariyyah*.

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[16] **[TN]:** It has been narrated that ʿAbdullāh ibn ʿUmar (رَضِيَ اللَّهُ عَنْهُمَا) cited the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "The *Qadariyyah* are the Magians of this *Ummah*. If they become ill, do not visit them and if they die, do not attend their funerals." Authenticated by al-Albānī in aṣ-Ṣaḥīḥ Abū Dāwūd (no.4961).

An individual named Maʿbad al-Juhanī called to the creed of the *Qadariyyah* for the first time in *Baṣrah* at the end of the time of the Companions. He generally rejected that Allāh (تَبَارَكَ وَتَعَالَى) has prior knowledge, a book wherein the fate of everything is written as well as the will of Allāh (تَبَارَكَ وَتَعَالَى). He even went so far as to explicitly state that Allāh (تَبَارَكَ وَتَعَالَى) does not know what fate will take place except after its occurrence, not to mention record it in a book or will it into existence. Rather, the servants initiate their actions themselves, so they do their actions without Allāh's knowledge until after the servant has completed the action. They do not consider the actions of the servant to be from what is decreed by Allāh (تَبَارَكَ وَتَعَالَى). And in light of this, they differ amongst themselves regarding whether Allāh (تَبَارَكَ وَتَعَالَى) is capable of producing the like of the servants' actions or not.

And this is the extent to which they exaggerated in their negation of the Divine Decree (*Qadar*) just as they went to similar extremes affirming the abilities of the servant, to the extent they made the servant a creator along with Allāh (تَبَارَكَ وَتَعَالَى), since according to their belief, every servant creates his own actions without being affected by the ability of Allāh (تَبَارَكَ وَتَعَالَى), and its influence over his chosen actions.

This is a deviant belief which is rejected by the intellect, Islāmic legislation and sound logic. It is a foreign ideology because the man who began spreading this creed, Maʿbad al-Juhanī, took it from an unknown person, who was said to be called Abū Yūnus al-Asāwarī. So then Maʿbad adopted it and it became a great trial in *Baṣrah* and the neighbouring areas because of him.

Ḥajjāj ibn Yūsuf al-Thaqafī punished him by the order of ʿAbd al-Mālik ibn Marwān al-Umawī and this occurred in the eightieth year after the Prophet's migration.

The Stance of Some of the Companions Who Were Present When this Innovation Began

When the innovation of the *Qadariyyah* appeared, the scholars of the Pious Predecessors from the Companions and their students rushed to condemn the innovation of the *Qadariyyah*, warn against it, and to free themselves from it and its people. They also criticized it and made clear to the people the dangers it posed to a person's belief in Allāh (تَبَارَكَ وَتَعَالَىٰ) because the belief in the Divine Decree (*Qadar*) is a system based upon Islāmic monotheism (*at-Tawḥīd*) and whoever disbelieves in the Divine Decree (*Qadar*) has invalidated his monotheism (*at-Tawḥīd*).

Also, some of the books of history and biographies mention that when the statement of Maʿbad al-Juhanī reached ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُمَا), he freed himself from him and his deviant speech and he made his position known to the people. The same has also been narrated regarding ʿAbdullāh ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُمَا). In fact, ʿAbdullāh ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُمَا), wished that this person's neck could be placed within his hands so that he may squeeze it until he dies, or at least cut off his nose, and by this time he had become blind. All of this was due to his protectiveness of Allāh's Religion and the Muslim creed which for the first time had been exposed to deviant ideologies.

Also, there have been narrations of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the Pious Predecessors regarding the dispraise and condemnation of the *Qadariyyah* and how they are the Magian's of this nation. Rather, they are worse and more evil since they affirm many creators, since they believe every servant from the jinn, mankind and the angels creates his own actions according to their corrupt claim. In addition to this, the *Qadariyyah* are the opposite of the *Jabariyyah* who claim the servant is compelled and driven towards his actions of good or evil, and is then rewarded with good or bad which is another deviation.

But what is correct, is the middle path between these two extremes. It is what the people of the *Sunnah* and the community of the believers are upon; that there is no creator but Allāh (تَبَارَكَ وَتَعَالَى). Therefore, the servant and his actions are from the creation of Allāh (تَبَارَكَ وَتَعَالَى) and the servant performs actions due to his choice, just as he also abandons them by his own choice and this is the secret of the responsibilities placed upon the servants by Allāh (تَبَارَكَ وَتَعَالَى), and the place where good or bad are rewarded and the knowledge of this is with Allāh (تَبَارَكَ وَتَعَالَى) and this issue has been expanded upon elsewhere.

The Jahmiyyah

After the time of the Companions, towards the beginning of the second century, the methodology of the *Jahmiyyah* began.

The first person to introduce this ideology was al-Jaʿd ibn Dirham, since he was the first person in Islām who said:

> "Allāh (تَبَارَكَ وَتَعَالَىٰ) did not take Ibrāhīm [Abraham (عَلَيْهِ ٱلسَّلَامُ)] as a friend and He did not speak directly to Mūsā [Moses (عَلَيْهِ ٱلسَّلَامُ)]."

The scholars from the students of the Companions pronounced him a disbeliever because of rejecting the speech of Allāh (تَبَارَكَ وَتَعَالَىٰ) and the speech of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So he was pursued until he was captured, then he was taken to the place of prayer on the day of *ʿĪd al-Aḍḥá* and was slaughtered in public for the world to see and an example was made of him for those who allow themselves be influenced by such speech. Then the ruler of Iraq and the east, Khālid al-Qasrī (رَحِمَهُ ٱللَّهُ) gave the Eid sermon, wherein he said at the end of it:

> “O’ people, make your Eid sacrifices, and may Allāh (تَبَارَكَ وَتَعَالَىٰ) accept it from you. For indeed I am sacrificing al-Jaʿd ibn Dirham, because he claims that Allāh (تَبَارَكَ وَتَعَالَىٰ) did not take Ibrāhīm as a friend and He did not speak directly to Mūsā.”[17]

Then he ordered him to be slaughtered and it was done with a consensus among the scholars of the Pious Predecessors. So may Allāh (تَبَارَكَ وَتَعَالَىٰ) reward Khālid al-Qasrī and the scholars from the students of the Companions with the best of rewards for their sincere action.[18]

However, before al-Jaʿd was killed, Jahm ibn Ṣafwān took this creed from him, promoted it and called to it until it spread. For this reason, this creed has been attributed to him instead of his predecessor, and so it is said: The *Jahmī* creed.

If we wanted to know the chain for this *Jahmī* creed, then it is that Jaʿd took it from Abān ibn Samʿān who took it from Ṭālūt ibn Ukht Labīd al-Aʿṣam, the Jewish magician who affected the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with his magic. This is the chain for the *Jahmī* creed as mentioned by more than one of the people of knowledge.

From here, you know that the *Jahmiyyah* has a Jewish chain as you have seen. So how could the Muslim be at ease with a creed that has a chain returing back to a Jew?

But with that being said, Jahm took this creed and called to it and argued in defense of it, until it became a great trial. Because of him, many people began to harbor doubts regarding the Attributes of Allāh (تَبَارَكَ وَتَعَالَى), since he used to negate all of the perfect Attributes of Allāh (تَبَارَكَ وَتَعَالَى), and all of the Attributes of Allāh (تَبَارَكَ وَتَعَالَى) are perfect, generally and specifically. So he confused the people into thinking that affirming the Attributes of Allāh (تَبَارَكَ وَتَعَالَى) somehow negates freeing Allāh (تَبَارَكَ وَتَعَالَى) of deficiencies, and he propagated doubts regarding them amongst the people.

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[17] See Ibn Kathīr, *al-Bidāyah wan-Nihāyah* (9/35) and aḏ-Ḏahabī, *Mizān al-I’tidāl* (1/399).

[18] **[TN]:** It is important to note that carrying out any capital punishment is from the responsibilities of the leader and subject to his authority only.

He used to say: Affirming the Names and Attributes for Allāh (تَبَارَكَ وَتَعَالَى) means there are many eternal beings and there is no eternal being but Allāh. But the responses to this doubt are: Allāh is Eternal in His Names and Attributes and the Names and Attributes of Allāh (تَبَارَكَ وَتَعَالَى) are inseparable from His essence the Exalted and cannot be separated from Him. This is not considered multiple eternal beings. That claim would only be valid if it is said: there are beings other than Allāh (تَبَارَكَ وَتَعَالَى), and they are eternal as Allāh (تَبَارَكَ وَتَعَالَى) is. So let this be understood.

Likewise, the trial of the *Jahmiyyah* is considered the first known trial in the history of the Islāmic creed regarding the issue of Allāh's (تَبَارَكَ وَتَعَالَى) Names and Attributes, since the trial of the *Qadariyyah* was only restricted to the issue of predestination without delving into Allāh's Attributes, although it eventually merges with the creed of the *Mu'tazilah* in the end.

And in the beginning, the trial of the *Khawārij* was regarding the issue of what is considered faith, even though they eventually became *Mu'tazilah* in the end. And in the beginning, the trial of the *Shī'ah* involved their excessiveness regarding the household of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), then they also became affected by the creed of the *Mu'tazilah* and all of this took place in the time when the *Mu'tazilah* were active, during the rule of al-Ma'mūn al-'Abbāsī, the details of which will come later by the will of Allāh (تَبَارَكَ وَتَعَالَى).

As for the innovation of the *Jahmiyyah* and their trial, then the scholars of *Ahlus-Sunnah* have strongly refuted it and identified the people who promote it as misguided, and warned the people from their sittings. In fact, they criticized those who sat with them and wrote books and treatises in refutation of them and this is something that is well-known to the student of knowledge.

Also, from those things which should be mentioned is that although *al-Jahmiyyah* is a name or ascription to the creed which Jahm and his followers called to, the scholars from the Pious Predecessors used this ascription for everyone who negates all of Allāh's (تَبَارَكَ وَتَعَالَى) Attributes or some of them. So this title is used generally to refer to the *Mu'tazilah*, the *Ashā'irah* and those who resemble them from the people who negate some or all of Allāh's Attributes (تَبَارَكَ وَتَعَالَى).

The Muʿtazilah

While *Ahlus-Sunnah* was battling against the *Jahmiyyah* and warning against them, another trial emerged that was similar to the trial of the *Jahmiyyah*; that trial was the creed of the *Muʿtazilah*.

The creed of the *Muʿtazilah* emerged during the time of Ḥasan al-Baṣrī (رحمه الله), who was a well-known student of the Companions (*tābiʿī*). Wāṣil ibn ʿAṭāʾ who was the main proponent of the creed of the *Muʿtazilah* used to be from those who sat with Imām Ḥasan (رحمه الله). However, he differed with him is several issues of creed. So he withdrew (*iʿtazala*) himself from the sittings in the mosque where Imām Ḥasan (رحمه الله) taught, but did not position himself far from the mosque of Imām Ḥasan (رحمه الله). And through his withdrawal from the sittings of al-Ḥasan (رحمه الله) he also withdrew (*iʿtazala*) himself from the beliefs of the Muslims. Therefore he and his followers were giving the name *al-Muʿtazilah*.

Yet, although some references have mentioned other reasons for this name, these reasons do not oppose one another, so there is no need to mention them and list them.[19]

Now, the *Mu'tazilah* claim they affirm the Names of Allāh (تَبَارَكَ وَتَعَالَى) and negate His Attributes, but without indicating what they mean. But this affirmation of Allāh's (تَبَارَكَ وَتَعَالَى) names does not benefit them in the least. In fact, they contradict themselves with this imaginary affirmation, because according to them, if the affirmation of Allāh's Attributes leads to multiple eternal beings; then it is either said that His Attributes are just as eternal as Himself or otherwise this leads to the belief that new things can appear within Allāh (تَبَارَكَ وَتَعَالَى); that is, if it is said that they are newly occurring and not eternal. So why doesn't this unacceptable result demand from the affirmation of the Names of Allāh (تَبَارَكَ وَتَعَالَى) exactly what is demanded from affirming the Attributes of Allāh? Or doesn't it apply there just as it applies here because the situation is the same?!

This is how people become involved in contradiction when everyone who follows his own desires and gives precedence to his own limited intellect or the intellects of his scholars, opposes the clear Book of Allāh (تَبَارَكَ وَتَعَالَى) and the *Sunnah* of His Trustworthy Messenger. The Book (i.e. the Qur'ān) and the *Sunnah* both affirm Allāh's Attributes (تَبَارَكَ وَتَعَالَى) in a manner that is befitting for Him (تَبَارَكَ وَتَعَالَى). But the intellects of the *Mu'tazilah* reject and negate this.

﴿ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ ﴿١٤٠﴾ ﴾

"Are you more knowledgeable or is Allāh?"

[*Sūrah al-Baqarah* 2:140]

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[19] See Aḥmad Amīn, *Ḍuḥá al-Islām*.

Also the *Mu'tazilah* are unique in comparison to the rest of the sects regarding the development of their methodology, since they claim it is obligatory to adhere to the five fundamentals principles that they have innovated, and for which Allāh (تَبَارَكَ وَتَعَالَىٰ) Himself has not given any authority. However, this was done after giving these fundamentals names that would be acceptable when they are heard before actually understanding their meanings.

The Five Fundamental Principles of the *Mu'tazilah:*

So we will now mention those innovated fundamentals that were previously mentioned and are used by the *Mu'tazilah* to oppose the fundamental principles of faith according to *Ahlus-Sunnah*.

The First Fundamental Principle: *At-Tawḥīd*

The meaning of this according to them is the negation of Allāh's Attributes and this will be elaborated upon further. In fact, we have already mentioned something regarding this aspect of their belief.

The Second Fundamental Principle: Enjoining the Good and Forbidding the Evil

Based upon this corrupt principle, they deem it permissible to attack the honour of the Companions of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and delve into the matters of interpretive jurisprudence (*al-umūr al-ijtihādiyyah*) which caused them to differ and perhaps in some cases even lead to fighting between them. However, the position of *Ahlus-Sunnah* regarding this situation, rather in every situation is noble, impartial and fair since it is not partial to one side or particular view based upon desires as is the case with others. Instead, *Ahlus-Sunnah* mention the famous statement:

> "Since Allāh (تَبَارَكَ وَتَعَالَىٰ) has preserved our spears from their blood, it is binding upon us to preserve out tongues and pens from attacking their honour."

Also they used to say:

﴿ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ ﴾

> **"Our Lord, forgive us and our brethren who have preceded us in faith, and do not place in our hearts any hatred towards those who have believed."**
>
> [*Sūrah al-Ḥashr* 59:10]

Regarding the meaning of this, Aḥmad ibn Raslān ash-Shāfi'ī (رَحِمَهُ ٱللَّهُ) said in his well known piece of poetry called *az-Zubad*:

> "And regarding what took place between the Companions we remain silent; And their reward for interpretive jurisprudence we affirm it."

Likewise, based upon this principle of theirs, the *Mu'tazilah* deem it permissible to revolt against the rulers just as the *Khawārij* did before them. In fact, they are two groups that are closely related in some of their ideologies and this is not hidden.

Also from the affairs that need to be brought to attention is that this issue is from the matters in which the *Ashā'irah* agree with *Ahlus-Sunnah* and there are only a limited number of these issues but this will come later, by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ).

The Third Fundamental Principle: The State Between Two States

This is regarding the one who commits a major sin and it means that he exits the state of faith, but does not enter the state of disbelief. This is a contrived theoretical state that does not exist in reality, because there are only two divisions, either disbelief or faith and there is no middle path between them. Therefore, the one who commits a major sin is a believer whose faith is deficient and should be described as sinful, but still remains within the sphere of faith. It has been authentically narrated from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that he said:

> "My intercession is for the major sinners of my nation".[20]

Therefore, if the major sinner was a disbeliever the intercession of those who intercede would not benefit them, since Allāh (تَبَارَكَ وَتَعَالَىٰ) says regarding the disbelievers:

﴿ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ ﴾

> **"So no intercession of intercessors will be of any benefit to them."**

[*Sūrah al-Muddathir* 74:48]

All of this is in regards to the ruling of this world; but as for the afterlife, then they claim that if the major sinner dies before repenting then he will remain in the Hell forever with the disbelievers.

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[20] See Abū Dāwūd (no.1905) and at-Tirmidhī (no.3074), on the authority of Anas (رَضِيَ ٱللَّهُ عَنْهُ).

This is a point of agreement between them and the *Khawārij,* and the differing between them is purely semantic. So based upon this claim they negate the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) intercession for the major sinners in opposition to the authentic texts, some of which we have pointed out earlier.

Indeed this is a position that is presumptuous and unjust as you can see, and it is included in what is considered judging by other than what Allāh (تَبَارَكَ وَتَعَالَى) has legislated which is disbelief just as the Book says;

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾ ﴾

> **"And whoever does not judge by what Allāh has revealed, then it is those who are the disbelievers."**
>
> [*Sūrah al-Mā'idah* 5:44]

The Fourth Fundamental Principle: Divine Justice (How excellent is this designation, yet how evil is the way that it is used)

According to them, this means it is obligatory upon Allāh (تَبَارَكَ وَتَعَالَى) to do that which is best for the servants since if He (تَبَارَكَ وَتَعَالَى) does not do this then He (تَبَارَكَ وَتَعَالَى) must be an oppressor. And this is presumptuous just like what came before it or even more so.

The Fifth Fundamental Principle: The Obligation of Carrying Out the Divine Promise and Threat

So they claim that it is an obligation upon Allāh (تَبَارَكَ وَتَعَالَى) to reward the obedient as He promised and that He punishes the sinful just as He

(تَبَارَكَ وَتَعَالَىٰ) has threatened, and due to their ignorance or neglect, they do not distinguish, between breaking a promise and delaying punishment. "So the servants do not possess any right that is an obligation over Him and no effort is lost with Him. If they are punished then this is from His justice, and if they are rewarded then this is from His benevolence and He is the Immensely Generous."

So delaying the threat and not punishing the wrongdoer even though He has the ability to do so is kind and it is a blessing.

As for the fulfillment of His promise by honouring His allies and supporters in the afterlife, and sometimes in the life of this world; then this is a courtesy and benevolence from Allāh (تَبَارَكَ وَتَعَالَىٰ) to His servants.

As a result, there is nothing obligatory upon Allāh (تَبَارَكَ وَتَعَالَىٰ) and this is what the people of the *Sunnah* are upon; past and present. This is because if something is an obligation this means it is binding and who can make anything binding upon Allāh (تَبَارَكَ وَتَعَالَىٰ)?!

These are realities that are not hidden from the people of clear perception. Rather, no one is ignorant of this except the one who has withdrawn (*iʿtazala*) from the religion of the Muslims and followed other than the path of the believers and disputes according to his desires. For this individual, the statment of Allāh (تَبَارَكَ وَتَعَالَىٰ) applies:

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٨ ﴾

"And from the people are those who dispute concerning Allāh, without knowledge or guidance, or a clear Book."

[*Sūrah al-Ḥajj* 22:8]

At this time - meaning in the first three hundred years after the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) immigration; the trials became compounded upon the Muslims. So as they were in the midst of a trial another would follow it up and surprise them, creating a grueling situation.

So the *Mu'tazilah* appeared while the people were suffering through and resisting the trial of the *Jahmiyyah* and their heresy. But when the *Mu'tazilah* appeared they had a greater influence than the other trials, since it became an official school of thought or at least semi-official. So they raised their collective voice promoting the negation of Allāh's Attributes and the creation of the Qur'ān, without the slightest reservation. And they used logical debate and philosophical methods in their call. They were able to confuse the people despite the efforts of the *Imāms* of the Muslims who, thankfully opposed them and warned the people about their sittings, just as they had done with the *Jahmiyyah* as was previously mentioned.

But the *Mushabbihah*[21] opposed them with their ideology of comparison which supposedly refuted their negation of Allāh's Names and Attributes. This group included the *Karāmiyyah* and others. So they likened Allāh (تَبَارَكَ وَتَعَالَىٰ) to His creation in His essence as well as His Attributes, and they claimed by doing this they were refuting the negation of Allāh's Attributes. This is utter falsehood because this is from what is considered refuting falsehood with similar falsehood. So the people fell into the doubt, like the one who seeks refuge in fire from the frying pan.

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[21] **[TN]:** "The *Mushabbihah* are those who liken Allāh (تَبَارَكَ وَتَعَالَىٰ) to His creation and make His attributes from the same classification as the attributes of the creation." See al-Fawzān, Ṣāliḥ, *al-Irshād ilá Ṣaḥīḥ al-I'tiqād* (p.134).

The Historic Trial

So we have spoken in what has preceded about the influence of the *Mu'tazilah* upon all the sects present at that time, since many of them adopted their ideology as their own as we have seen. In fact we have clarified the reason for this was due to the ruler at that time *al-Ma'mūn*, who promoted it with all of his strength and authority. So under this heading, let us now discuss this extreme trial which is known historically as (the trial of the creation of the Qur'ān) which is how it can be described briefly without being redundant or out of fear of becoming cumbersome.

The synopsis of this trial is as follows: An extreme group from the *Mu'tazilah* became empowered, as we have previously mentioned, by the Caliph al-Ma'mūn ibn Hārūn ar-Rashīd to the point that they caused him to deviate from the methodology of the pious predecessors which the Caliphs who preceded him were upon - the Umayyads and the Abbasids – just as they caused him to fall into baseless beliefs. So they enticed him with the concept that the Qur'ān is created, that the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) should be rejected and that delving into all of the divine directives require complete reliance upon his intellect and following his desires boldly, turning away from the texts of the Book and the *Sunnah*, while downplaying their importance, by claiming that they do not represent knowledge, but in fact repel true knowledge. This was an innovation that was unknown to the previous Caliphs before him as we have already mentioned.

Imām al-Baihaqī (رَحِمَهُ ٱللَّهُ) said:

> "There was never a Caliph from Banī Umayah and Banī al-'Abbās except he was upon the methodology of the Pious Predecessors. But when al-Ma'mūn became the Caliph, the *Mu'tazilah* joined him and drove him to negate Allāh's (تَبَارَكَ وَتَعَالَىٰ) Attributes and to say the Qur'ān is created."

Everyone who has spoken concerning this trial agree that the Caliphate of al-Maʾmūn brought forward evil advisers from the most prominent of the *Muʿtazilah* who were involved and forcefully drove the people to accept it, without opening the door to free discussion and constructive debate as would be expected from the likes of these intellectual and theoretical issues. Rather, al-Maʾmūn appointed himself a caller whose statements could not to be challenged and his orders could not be disobeyed. Then around the year 218 A.H., al-Maʾmūn wrote to his deputy in Baghdad Isḥāq ibn Ibrāhīm ibn Muṣʿab, ordering him to call the people to the statement that the Qurʾān is created.

Therefore it was in this manner – and with this boldness - without any introduction or pretense; this leader could do nothing but comply. So he assembled a number of scholars from the leading scholars of *ḥadīth* and judges as well as scholars of jurisprudence, and then showed them the letter from the Caliph and informed them of his wishes and how he called them to the concept that the Qurʾān is created and that Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ) should be negated and that He (تَبَارَكَ وَتَعَالَىٰ), did not take Ibrāhīm [Abraham (عَلَيْهِ ٱلسَّلَامُ)] as a close friend nor did He speak directly to Mūsá [Moses (عَلَيْهِ ٱلسَّلَامُ)]. But the scholars abstained without hesitation from this great issue, so he began to threaten them to beat them, even though they were the scholars of the Islāmic Nation. So he cut of the wages of those who were being paid by the government. Then they differed. From them were those who outwardly approved under compulsion but hated it in their hearts, while their hearts were content with true faith, by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ).

Also from among them were those who firmly remained openly opposed to it, and at the head of them was Imām Aḥmad ibn Ḥanbal (رَحِمَهُ ٱللَّهُ). He stood firmly upon his saying and remained steadfast upon his creed, and was not affected by the punishment and torture and his heart was not influenced by this trial. Rather, he was not concerned about the authority of the Caliph, his strength or the threats of his deputy Isḥāq ibn Ibrāhīm.It is mentioned is some of the books of history that the Caliph al-Maʾmūn died in Tartous before Imām Aḥmad (رَحِمَهُ اللَّهُ) arrived there as he ordered that he be brought to him. But when the Caliph died, Imām Aḥmad (رَحِمَهُ اللَّهُ) was returned Baghdad.

Then the eighth Caliph al-Muʿtaṣim Billāh took over the persecution and punishment, since the concept of the Qurʾān being created and calling to that became a part of the politics of the Abbasid state at that time, which the incumbent Caliph inherited from the ruler who preceded him. Then the situation continued like this up until the time of al-Wāthiq Billāh who was the ninth Caliph from the Caliphs of Banī ʿAbbās, and the end of his reign marked the end of this foolish trial.

However Imām Aḥmad (رَحِمَهُ اللَّهُ) remained after these three Caliphs, who were the Caliphs of *Muʿtazilī* doctrine for whom this trial died along with their deaths. Since after al-Wāthiq Billāh, the Caliphate of al-Mutawakkil announced the passing of this trial, so Imām Aḥmad began spreading the *Sunnah*, for which he was previously punished. So he raised his voice with the texts of Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ) once again, after it had been abandoned and officially forbidden from being mentioned, because now Allāh (تَبَارَكَ وَتَعَالَىٰ) had brought victory.

So this is how this trial that became known as 'the trial (*al-miḥnah*)' ended. Imām Aḥmad (رَحِمَهُ اللَّهُ) renewed his call of *as-Salafiyyah* that became known thereafter as *al-Ḥanbaliyyah*, which is an ascription to him. And may Allāh (تَبَارَكَ وَتَعَالَىٰ) accept his striving and revival. This is why the people of his time gave him the name, 'the supporter of The *Sunnah* and the subduer of innovation', and after that he also became known as the '*Imām* of *Ahlus-Sunnah'*, and he is deserving of this.

With the spread of the opinions of the people of innovations that attempt to dishonour *Ahlus-Sunnah*; they accuse them of likening Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation and giving Him a physical body or feigning ignorance of the basic meanings of the texts of Allāh's

(تَبَارَكَ وَتَعَالَىٰ) Attributes (*tafwīḍ*) without restriction. It is for this reason that Imām Aḥmad offered explicit statements that clarified his position and the position of all of *Ahlus-Sunnah* regarding the texts concerning the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ), and this is according to what his son 'Abdullāh ibn Aḥmad has narrated, when he said (رَحِمَهُ ٱللَّهُ):

> "These narrations, we narrate them as they have come."[22]

Also:

> "Indeed whatever applies to the world of the unseen is not appropriate to delve into. Rather, in these matters we defer to Allāh (تَبَارَكَ وَتَعَالَىٰ)."

What is intended by deferring (*tafwīḍ*) here, is the deferring of how, the true essence and the reality of Allāh's Attributes and not the deferring of the meaning, since this is an issue that no two individuals from *Ahlus-Sunnah* differ in; past or present.

Also from his speech is:

> "From the attributes of the believer from *Ahlus-Sunnah wal-Jamā'ah* is deferring whatever has been hidden from him from the affairs to Allāh (تَبَارَكَ وَتَعَالَىٰ)."

Just as found in the narration of the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "Indeed the people of paradise will see their Lord - the Majestic and Most High."[23]

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[22] See ibn Aḥmad al-Ḥanbal, 'Abdullāh, *as-Sunnah* (p.533).

[23] See al-Bukhārī (no.554) and Muslim (no.633), on the authority by Jābir ibn Abdillah (رَضِيَ ٱللَّهُ عَنْهُ).

So he believes in it and does not try to compare it to anything. Also the narrations about seeing Allāh (تَبَارَكَ وَتَعَالَى) which Imām Aḥmad (رَحِمَهُ ٱللَّهُ) has referred to here are from the narrations that have reached the state of *tawātur,*[24] so one should return to the book *al-Ḥādī al-Arwāḥ ilá Bilād al-Afrāḥ* by Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

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[24] **[TN]:** The *Mutawātir* narration according to the scholars of *ḥadīth* refers to: "Whatever has been narrated by a group of people so large that they cannot be counted and it would be unimaginable that they would all agree to lie." See *Mu'jam Muṣṭalaḥāt al-Ḥadīth wa Laṭā'if al-Asānīd* (p.348).

The Advice of Imām Aḥmad to Ahlus-Sunnah

After that long trial with the *Mu'tazilah* and the numerous tests that Imām Aḥmad (رحمه الله) had completed with all types of success; he knew them thoroughly and what they were involved in, even though they tried to make it sometimes appear to the people as though they were aiding the *Sunnah*, which is the condition of the *al-Ashā'irah al-Kullābiyyah*.

Imām Aḥmad (رحمه الله) said while addressing *Ahlus-Sunnah wal-Jamā'ah*:

> "Do not sit with the people of *kalām*[25] even if they defend the Sunnah."[26]

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[25] **[TN]:** The people of *kalām* are those who use philosophy and theological rhetoric to explain aspects of creed. They are known as *Mutakallimūn* or *Ahlu-Kalām*.

[26] See Ibn al-Jawzī, *Manāqib al-imām Aḥmad ibn Ḥanbal* (p.205).

which means even if they make it outwardly apparent or it has occurred from them sometimes regarding some of the texts that they believe in, since it agrees with what they believe or their desires. And this description completely applies to *al-Ashāʿirah al-Kullābiyyah* as we have mentioned.

Understanding the Advice

This advice of Imām Aḥmad (رَحِمَهُ ٱللَّهُ) was the advice of a truly experienced *Imām* with foresight who lived with the people until he came to know them, their belief and their deviation even though some of them occasionally tried to make it appear as though they aided the *Sunnah* and defended the truth.

But in spite of all of that, it is not appropriate to believe them or consider them to be trustworthy, until they hold that this creed is the correct creed and make public their repentance from what they were upon just as Abul-Ḥasan al-Ashʿarī (رَحِمَهُ ٱللَّهُ) openly repented from the belief of the *Kullābiyyah,* and made clear his return to the methodology of the *Salaf*, which Imām Aḥmad (رَحِمَهُ ٱللَّهُ), the *Imām* of *Ahlus-Sunnah wal-Jamāʿah* had revived, as al-Ashʿarī himself (رَحِمَهُ ٱللَّهُ) said:

> "Our position which we profess and our religion that we practice is: holding firm to the Book of our Lord the Most High, and the *Sunnah* of our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and whatever has been narrated from the Companions, their students (the *tābiʿūn*) and the scholars of *ḥadīth*. This is what we hold firm

> to, and to that which Abu ʿAbdullāh Aḥmad ibn Muḥammad ibn Ḥanbal says, may Allāh (تَبَارَكَ وَتَعَالَى) enlighten his face, raise his rank and reward him generously, and whoever opposes his saying is far from the truth, because the *Imām* is noble and is the complete leader by whom Allāh (تَبَارَكَ وَتَعَالَى) has made apparent the truth, repelled misguidance, and made clear the true methodology. Also by way of him, Allāh (تَبَارَكَ وَتَعَالَى) has subdued the innovators and the misguidance of the misguided, and doubts of those who harbor doubts. So may Allāh (تَبَارَكَ وَتَعَالَى) have mercy upon this leading *Imām* who is exalted and honoured and great and dignified, in addition to all of the *Imāms* of the Muslims."[27]

Likewise, major students of his who abandoned the study of *kalām* altogether or regretted delving into it at the end of their lives, such as the Imām al-Ḥaramain (Abū al-Ma'ālī 'Abd al-Mālik al-Ḏjuwainī) and the father of Imām al-Ḥaramain, as well as ar-Rāzī, Sh̲ahrastānī and al-Ghazāli. Their final position regarding the study of *kalām* is well known amongst the students of knowledge, as is the way their affair ended in terms of their confusion, uncertainty, remorse and weeping since some of them cried like crying of someone who is bereaved.

But as for those who persisted upon the creed of *al-Ashāʿirah al-Kullābiyyah*, then claimed to be defending the *Sunnah*, then no one will listen to this claim, rather it is contradictory.

So moving on from this concept, Imām Aḥmad (رَحِمَهُ ٱللَّهُ) used to forbid his companions from the sittings of al-Ḥārith al-Muḥāsabi, who mixed together *at-taṣawwuf* and the study of *kalām,* even though he knew that he actually agreed with *Ahlus-Sunnah* regarding many of Allāh's Attributes as in the example of the loftiness of Allāh (تَبَارَكَ وَتَعَالَى), and His ascendancy above His throne, as Shaykh al-Islām ibn Taimiyyah (رَحِمَهُ ٱللَّهُ) has conveyed in his *al-Fatwá al-Ḥamawiyyah al-Kubrá.*

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[27] **[TN]:** al-Ashʿarī, Abūl-Ḥasan, *Al-Ibānah fī Uṣūl ad-Diyānah* (p.25)

The advice from this *Imām* shows us three levels from the levels of rejecting evil and removing it, which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) indicated in his saying:

> "Whosoever from amongst you sees an evil then let him change it with his hand, and if he is not able to do so, then let him change it with his tongue and if he is unable to do so then let he change it with is heart and that is the weakest of faith."[28]

And if we were to return to the history of our Pious Predecessors, we will find they collectively engaged in, or every group of them engaged in what they were able to do in terms of rejecting evil and removing it.

And we find some of the righteous Caliphs and leaders removing evil with their hands. And we have witnessed the leader of the believers, ʿAlī ibn Abī Ṭālib (رَحِمَهُ ٱللَّهُ), who was severe in rebuking the extreme *Shīʿah* that exaggerated his station until they raised him to the level of divinity, to the extent that he was forced to burn them in a fire as was mentioned; and this story is well known to the students of knowledge.

Similarly, we have witnessed ʿAbd al-Mālik ibn Marwān al-Umawī command al-Ḥajjāj to punish Maʿbad al-Juhanī for his rejection of the Divine Decree (*Qadar*). So al-Ḥajjāj crucified him, demonstrating the type of strength and brutality that he had become well known for.

Then we saw how they pursued Jaʿd ibn Dirham until they captured him and then executed him at place of the Eid prayer for all to see, as if he was sheep being slaughtered because of his well-known innovation, because something was heard from him that was never heard before in Islām since he openly claimed that Allāh (تَبَارَكَ وَتَعَالَى) did not take Ibrāhīm as a close friend, and that He did not speak directly to Mūsá (عَلَيْهِ السَّلَامُ). So a leader from their righteous leaders, Khālid al-Qasrī carried out his execution.

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[28] See Muslim (no.49), on the authority of Abū Sa'eed al-Khuḍrī (رَضِيَ ٱللَّهُ عَنْهُ).

And finally, they killed Jahm ibn Ṣafwān who took on the innovation of Jaʿd and spread it until this innovation became attributed to him, and that is why it is said: *al-Jahmiyyah* and not *al-Jaʿdiyyah.*

This is how the Pious Predecessors rejected evil and removed it with their hands – may Allāh have mercy upon them - and this is the top level and the biggest branch for removing it, and it is a level that those in authority possess which enables them to remove evil by force, and this is specifically for them. Thus if they do not establish it, they fall into sin, and Allāh's refuge is sought.

As for the second level, then it is to reject evil with the tongue and the pen which includes rebuking evil, warning against it and clarifying its repulsiveness and dangerous consequences of remaining silent about it as well as admonition, advice, reminders and deterring others from doing evil and involving themselves in it.

Our Pious Predecessors have carried this out in the most complete manner, and from the examples of this is what has been authentically reported from ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ), who publically proclaimed himself free of the *Qadariyyah* when it was said to him:

> "Indeed there are a people who reject the predestination"[29]

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[29] See Muslim (no.8), on the authority of Yaḥyá ibn Ya'mar.

So right then and there he announced that he was free of those who reject it.

This type of rejecting evil is considered rejecting evil with the tongue as previously mentioned and Ibn ʿUmar (رَضِيَ اللَّهُ عَنْهُ) did not have the power to do anything other than this, because he was not the possessor of any power that would enable him to remove evil by his own hand.

Likewise, there is what ʿAbdullāh ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُ) did when he announced his disapproval. In fact, he wished to remove the evil himself if he had the authority to do so. As he desired to take hold of that *Qadarī* and strangle him with his hands until he died, or at least cut of his nose because at that time he had become blind as previously mentioned.

So may Allāh be pleased with Ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُ) and we hope that Allāh (تَبَارَكَ وَتَعَالَى) rewards him for the good that he intended to do, but was prevented from keeping in mind he did not possess the authority that would make it necessary for him to remove the evil with his own hands as previously mentioned. But he carried out what he was able to by speaking out against the evil with his tongue, and may Allāh (تَبَارَكَ وَتَعَالَى) have mercy upon him. And those who rejected evil on this level from the *Imāms* of the pious predecessors were many. From amongst them is the following:

1. Al-Imām Abū Ḥanīfah an-Nuʿmān (رَحِمَهُ اللَّهُ) since he explicitly declared the disbelief of those who negate Allāh's (تَبَارَكَ وَتَعَالَى) loftiness over His creation and His being above His throne due to verses in the Qurʾān, like His saying, (تَبَارَكَ وَتَعَالَى):

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥﴾

"The Most Merciful is established above the Throne."

[*Sūrah Ṭāhā* 20:5]

And His (تَبَارَكَ وَتَعَالَىٰ) saying:

﴿ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ١٦﴾

> **"Are you certain that He who is above the Heavens will not make the earth swallow you up and violently quake?"**
>
> [*Sūrah al-Mulk* 67:16]

as well as other than this from the various proofs for Allāh's loftiness and ascendancy (تَبَارَكَ وَتَعَالَىٰ).

2. Also from them is Imām Abū Yūsuf (رَحِمَهُ ٱللَّهُ), the student of Abū Ḥanīfah (رَحِمَهُ ٱللَّهُ) who has been reported as saying:

   > "He who busies himself with the study of *kalām* and seeking knowledge by way of it has committed heresy (*tazandaq*)."[30]

3. Also from them is Imām Mālik ibn Anas (رَحِمَهُ ٱللَّهُ), the *Imām* of Dārul-Hijrah who said:

   > "Whenever a man came to us who was more argumentative than others, we ended up abandoning what Jibrīl brought to Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) due to his argumentation."

4. And from them was Imām ash-Shāfiʿī (رَحِمَهُ ٱللَّهُ), who gave a well-known religious verdict regarding the people of *kalām* (people of rhetoric) during an encounter where their preoccupation with rhetoric (*kalām*)

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[30] See *Ḏamm al-kalām wa-Ahlih* (4/210).

caused them to oppose the Book of Allāh (تَبَارَكَ وَتَعَالَى) and the *Sunnah* of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ); in this religious verdict he said:

> "My ruling regarding the people of *kalām* (kalāmists) is that they should be placed upon a domesticated donkey, and lead around to the Bedouin clans and tribes while announcing publically that this is the reward of those who reject the Book of Allāh, and busy themselves with rhetoric (*kalām*)."[31]

Therefore, all of them rejected evil with their tongues as you see from their clear expressions and different approaches. So may Allāh (تَبَارَكَ وَتَعَالَى) reward them for what they have done for Islām and the Muslims in the best way that He rewards religious reformers and the scholars who act according to their knowledge.

After this, it becomes clear from this brief presentation of the positions of our Pious Predecessors regarding evil and the living examples that we have mentioned that they spared no effort in rejecting evil and attempting to remove it with everything they could as you have seen from these three levels.

And finally, Imām Aḥmad (رَحِمَهُ ٱللَّهُ) directed precious advice to *Ahlus-Sunnah* in general and to the students of knowledge specifically that they do not sit with the people of *kalām* (kalāmists), the *Ṣūfīs* and all of the people of innovation who are known for their innovations.

Therefore, it is upon the students of knowledge in this era, since negligence and lack of consideration regarding sitting and befriending the innovators has appeared, to re-examine their negligent stance that shows their weak zeal and lack of consideration regarding rejecting evil and innovations, while keeping in mind the advice of the *Imām* of *Ahlus-Sunnah*, the subduer of innovations, Imām Aḥmad ibn Ḥanbal

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[31] See Ibn 'Abī al-'Izz, *Sharḥ al-'Aqīdah aṭ-Ṭaḥāwiyyah*' (p.75).

(رَحِمَهُ ٱللَّهُ). So they should choose to take knowledge from those teachers and scholars with whom they are pleased with their religious creed, manners, and sincere adherence to the *Sunnah*, and they should be weary of the innovators from the people of *kalām* (kalāmists), the *Ṣūfīs* and the *Rawāfiḍ* among others out of fear they will be affected by their innovations, and so their creed will be corrupted as they are still not yet mature.

And no two individuals differ regarding the fact that the teacher has real influence upon his student if the student studies under him for a long period of time. And the least that will befall the student who seeks knowledge at the hands of innovators, is that hatred of innovations, sinfulness and disobedience will be removed from his heart and he will lose sight of the obligation to love and hate for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ), and he will not care whether he sits with the *Sunnī* or the innovator, but rather he judges the issue upon what he thinks to be good for the call to Allāh (تَبَارَكَ وَتَعَالَىٰ), and that the affairs are as he himself sees them, and the aid of Allāh (تَبَارَكَ وَتَعَالَىٰ) is sought and this is from the signs of a sickness of the heart which leads to a form of hypocrisy and Allāh's aid is sought.

This is a brief presentation of how to benefit from the precious advice of this great and experienced *Imām*, may Allāh have mercy upon him.

Examples of Questions Used to Test Him

Before leaving the mention of Imām Aḥmad (رَحِمَهُ ٱللَّهُ), his trial and the historical issue of the creation of the Qur'ān, I would like to mention examples of the questions used to test him that the *Imām* faced under threat and while being tortured, so that the reader may visualize the extent of this trial even if it is a little bit. When the ruler of Baghdad questioned the *Imām* he replied in the discourse that follows:

Isḥāq ibn Ibrāhīm: What do you say about the Qur'ān?

Imām Aḥmad: It is the Speech of Allāh (تَبَارَكَ وَتَعَالَى).

Isḥāq: Is it created?

Imām Aḥmad: It is the speech of Allāh (تَبَارَكَ وَتَعَالَى) and I do not add to that.

Isḥāq: What does **"Indeed Allāh is All-Hearing and All-Seeing."** mean?

Imām Aḥmad: He is as He has described Himself.

This is the abridged version of what took place and whosoever wishes more details should return to the source books and they are many, and Allāh (تَبَارَكَ وَتَعَالَىٰ) is the one who aids.

The Qarāmiṭah

Also from the deviant sects is the *Qarāmiṭah* that appeared at a time when these sects were active.

The *Qarāmiṭah,* which are a *Bāṭinī* sect, are a branch of the *Rawāfiḍ*. The *Qarāmiṭah* first appeared in *Kūfah*, then they spread through Iraq, *Shām* and throughout other surrounding countries, openly declaring that Islāmic legislation is open to interpretation (i.e. distortion) and that it should not be understood from its apparent meaning but rather the apparent meaning must be disregarded.

This is how the trials and innovations followed after one another during this time. But what made the methodology of the *Muʿtazilah* so famous and strong, to the extent that it influenced most of the sects was the strong official support it received, since the *Muʿtazilah* influenced the ideology of the Abbasid Caliph al-Maʾmūn ibn Hārūn ar-Rashīd until he adopted this methodology and called to it. Then following his death, the eighth Ruler, al-Muʿtaṣim Billāh continued with it and then after him al-Wāthiq Billāh, who was the ninth Ruler.

As for al-Maʾmūn, then he was greatly obsessed with the study of the ancient philosophies of passed civilizations, and so many books from these sciences were translated for him and the *Muʿtazilah* rushed to study these books and were influenced by them. Then they took advantage of the ruler's obsession for studying and knowledge and drew closer to him. In fact, they took advantage of him and flattered him until they became close to him and from his closest advisors. So they beautified the concept of the creation of the Qurʾān for him and the negation of Allāh's Attributes (تَبَارَكَ وَتَعَالَى) by using the philosophy that he was impressed with. So the books of philosophy became plentiful amongst the people and all of the sects from the *Jahmiyyah*, the *Muʿtazilah*, the *Rāfiḍah*, and the *Qarāmiṭah* and other than them accepted these books and due to this, indescribable amounts of afflictions, misguidance and innovations were dragged towards Islām and the Muslims.

Therefore, this is how the methodology of the *Muʿtazilah* spread amongst the different sects, to the extent that even the *Shī'ah* adopted it as a methodology along with their own beliefs. So for this reason, you find that all of the sects from the *Shī'ah* practice their religion based upon the creed of the *Muʿtazilah*. In fact, even many of the scholars of jurisprudence, with their differing schools of thought adopted the *Muʿtazilī* doctrine; most of them were from the *Ḥanafī* school of thought.[32]

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[32] This information was taken for '*al-Khiṭaṭ wal-Āthār*' of al-Maqrīzī in addition to other manuscripts and historical documents.

The Kullābiyyah Ashā'irah

The discussion of the *Ashā'irah* requires that we first speak about Abūl-Ḥasan al-Ash'arī (رَحِمَهُ ٱللَّهُ), and for this reason we say:

Abūl-Ḥasan lived in Iraq and was raised in the house of an *Imām* from the *Mu'tazilah* whose name was Muḥammad ibn 'Abd al-Wahhāb al-Jubā'ī, who was the husband of his mother and was known as Abū 'Alī al-Jubā'ī. He studied under him and remained with him for a number of years until he became an *Imām* for the *Mu'tazilah*, as the historical books and biographical references mention.

His Shaykh debated issues of *kalām* and he disagreed with him in some of those issues, like the concept that it is obligatory upon Allāh (تَبَارَكَ وَتَعَالَى) to do what is best for His servants and other than this from these issues. Therefore the falsehood of the *Mu'tazilah* ideology was made apparent to him so he abandoned it.

Then he took up the methodology of Abū Muḥammad 'Abdullāh ibn Sa'īd ibn Kullāb, after looking into it and much reflection since he saw it as better than the methodology of the *Mu'tazilah* to some degree, because it affirmed some of Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ), which were the attributes that the intellect could understand. Ibn Kullāb also did not hold anything to be obligatory upon Allāh (تَبَارَكَ وَتَعَالَىٰ). So he took up his methodology and assumed his creed regarding Allāh's Names and Attributes and predestination and he affirmed that the intellect cannot affirm or make certain knowledge obligatory before Islāmic legislation, and that even if the intellect comprehends the sciences, then they are only made obligatory through Islāmic legislation. And nothing is obligatory upon Allāh (تَبَارَكَ وَتَعَالَىٰ) as previously mentioned but rather if Allāh (تَبَارَكَ وَتَعَالَىٰ) bestows His blessing then this is from His benevolence, so if He punishes him then this is from His justice, and this is the methodology of the people of the truth and they are the pious predecessors. And the prophecies are from what is considered intellectually conceivable but obligatory due to Islāmic legislation in addition to other than this from the issues that he opposed his Shaykh, al-Jubāʿī, in.

So it was for this reason among others that Abūl-Ḥasan (رَحِمَهُ ٱللَّهُ) chose the ideology of Ibn Kullāb. But in spite of this fact, the fame of al-Ashʿarī was greater than that of Ibn Kullāb, hence it was said the school of *al-Ashʿarī* instead of the school of *al-Kullābī* and this needs to be understood well since it is very important.

His Creed During the Second Stage and the Reason Why It Spread

We mentioned earlier that Abūl-Ḥasan al-Ashʿarī (رَحِمَهُ ٱللَّهُ) lived as a *Muʿtazilī* for a long time that amounted to nearly forty years. Then Allāh (تَبَارَكَ وَتَعَالَىٰ) granted him success in repenting from it for many reasons, some of which we have already mentioned and we have withheld other parts out of fear of being too lengthy.

Therefore, since Abūl-Ḥasan abandoned the first school of thought that he followed for the reasons that became apparent to him, so it was a must for him to find a creed that he could practice regarding Allāh's (تَبَارَكَ وَتَعَالَىٰ) Attributes, specifically, and all of the things that are an obligatory article of faith in general.

So for this reason Abūl-Ḥasan (رَحِمَهُ ٱللَّهُ) inclined towards the theological school of Ibn Kullāb as mentioned earlier and took to calling to it, until many people leaned towards it when they saw him as an opponent of the *Mu'tazilah,* and that he was a caller with a strong personality and real influence and for him, this was the second stage.

During this stage, al-Ash'arī refuted the *Mu'tazilah* whom negated Allāh's Attributes as well as those who likened Him (تَبَارَكَ وَتَعَالَىٰ) to the creation (*al-mushabihah*) and ascribed a body to Him (*al-mujasimah*) together at the same time. So he refuted those who liken Allāh (تَبَارَكَ وَتَعَالَىٰ) to His (تَبَارَكَ وَتَعَالَىٰ) creation in terms of His Essence and His Attributes, like the *Karāmiyyah*[33] and other than them. But despite this he still did not quite arrive at the methodology of the Pious Predecessors which he sought and was seriously striving for and ultimately reached in the third stage of his life. But, he was still in the second stage that was considered a *barzakh* which separated his first theological school of thought from his last. However, his firm stance and opposition of the *Mu'tazilah* made his reputation take off and raised his station in knowledge and increased his strong zeal to the point that the original founder of this methodology Ibn Kullāb was no longer ascribed to it.

A group of jurists followed him upon this new *Kullābī* school of thought which included the likes of the Judge Abū Bakr al-Bāqilānī al-Mālikī, and ash-Shahrastānī the author of 'al-*Milal wan-Niḥal*', and

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[33] **[TN]:** The *Karāmiyyah* are the followers of Muḥammad ibn Karrām who used to exaggerate his affirmation of the Attributes of and Allāh (تَبَارَكَ وَتَعَالَىٰ) to the point of likening Him to the creation (*tashbīh*) and giving Him (تَبَارَكَ وَتَعَالَىٰ) bodily form (*tajsīm*). See al-Fawzān, Ṣāliḥ *Sharḥ Lum'atul-I'tiqād* (p.284).

Imām ar-Rāzī the physician, and Imām al-Ghazālī as well as the father of Imām al-Ḥaramain (Abu 'l-Maʿālī ʿAbd al-Mālik al-Djuwainī) and Imām al-Ḥaramain himself and other than them; most of whom were scholars of the *Shāfiʿī* school of thought. So they championed his new school of theology, and they debated anything other than it and argued on its behalf. In fact, they authored many books about it, and so this school of thought spread vastly throughout Iraq where the *Imām* lived around the year 380H then he moved to *Shām*.

Then when Ṣalāḥ ad-Dīn ibn Ayyūb became the ruler of the lands of Egypt, he brought with him the *Ashʿarī* school of thought because Ṣalāḥ ad-Dīn and his judge Ṣadr ad-Dīn ibn Dirbās were upon the theological school of Imām al-Ashʿarī which they embraced in *Shām,* when they were serving the just ruler Ibn Zankī (رَحِمَهُ ٱللَّٰهُ). In fact, the ruler Ṣalāḥ ad-Dīn memorized a book on the *Ashʿarī* creed in his childhood which Quṭb ad-Dīn an-Naisābūrī wrote for him so he began making his younger children memorize this book. This was why they tightened their grip and held on so tightly to the school of *al-Ashʿarī*; in fact, this was all they knew. And this situation continued throughout the rule of all the *Ayūbī* rulers and likewise the Turkish rulers after them.

During this time, one of the Moroccan trips from Iraq brought Abū ʿAbdullāh Muḥammad ibn Tūmart. He took this *Ashʿarī Kullābī* creed from Abū Ḥātim al-Ghazālī and upon his return to his country Morocco, in a place called *Maṣāmidah*, he began educating and teaching the people the creed of *al-Ashʿarī*. In fact, he even wrote a book for them about the creed. So the people accepted it upon good faith.

Then *at-Tūmartī*, who brought the creed of *al-Ashʿarī* to them, died and he left behind ʿAbd al-Muʾmin ibn ʿAlī al-Qaisī, who was given the title 'the leader of the believers'. He and his sons took power of Morocco by force after some time and they called themselves *al-Muwaḥidīn*. But they were carrying the *Ashʿarī Tūmartī* creed that came from Iraq, and they strictly adhered to it and called the people to it. Rather, they compelled the people to accept it, to the extent they made it permissible to kill anyone who opposed the creed of at-Tūmartī, since to them he was the well-known *Imām* and considered the infallible Mahdī as al-Maqrīzī said: Taqī ad-Dīn al-Maqrīzī said in his book '*Al-Khiṭaṭ wal-Āthār*' while mentioning the extreme stance taken by the *Muwaḥidīn*:

> "And how much of the creation's blood have they shed due to the creed of at-Tūmartī; only Allāh who created them knows."

It should also be noticed, that this level of extremism came from those who called themselves the *Muwaḥidīn*. This extremism which reached this level that we have observed, and this despicable campaign was not because of the creed of *al-Ashʿarī*, nor was it due to this new creed belonging to Abūl-Ḥasan al-Ashʿarī (رَحِمَهُ ٱللَّهُ). Rather, this was due at-Tūmartī who they considered the well-known *Imām* and the infallible Mahdī, as previously mentioned from the speech of al-Maqrīzī.

Therefore, all of these matters in conjunction are from the reasons for the spread of the creed of al-Ashʿarī, and the reason for it becoming so famous in the Islāmic lands to the extent there is ignorance regarding all other schools of thought.

Also from the most important of reasons, as you have noticed is the foolishness of at-Tūmartī which made the blood of those who opposed the creed of at-Tūmartī permissible; and the likes of this foolishness has never before been recorded as far as we know.

This is how the arena was left for Abū Ḥamdān[34] and this is how *al-Ashāʿirah al-Kulābiyyah* played with this dangerous void, during a time of weakness and division for the *Salafīs* as we will see by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ). This was because they were enthusiastic and took advantage of the different circumstances as we have mentioned, and this happened before the *Salafīs* had a chance to regain their strength and activity calling (to the truth) after having left a battle that continued for a long period of time with the *Muʿtazilah* and their leading personalities. So they left this battle exhausted of strength and divided all over the place.

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[34] Taken from '*al-Khiṭaṭ wal-Āthār*' of al-Maqrīzī with some minor changes.

But the situation did not continue like this without Allāh (تَبَارَكَ وَتَعَالَىٰ) bringing forth someone who would revive the creed of the people and defend it, as Allāh (تَبَارَكَ وَتَعَالَىٰ) truthfully said:

﴿ دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ ٢٥١ ﴾

> **“And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds..”**
>
> [*Sūrah al-Baqarah* 2:251]

And this is the topic that we wish to discuss in the following chapter though it may appear strange at first glance.

The Destroyer of Deadlock

We previously mentioned that all the sects that delved into *kalām* engaged in the study of philosophy during the rule of the Abbasid leader, *al-Ma'mūn* with his encouragement. In fact, he staunchly promoted it and whatever followed philosophy, like logic for example until philosophy became a force to be reckoned with among people of every level of society despite their different schools of thought because of this strong support from the Caliph. But in those difficult times, a *Salafī* scholar appeared who studied those new sciences or more correctly, those new terminologies, just as the other people studied it. But this individual studied them quietly, to the extent that he became well versed in all of the philosophical and *kalāmist* terminologies while achieving a complete understanding of the Islāmic sciences related to creed and Islāmic law, as well as the sciences of the Qur'ān and *ḥadīth,* specifically in addition to the branches of the Arabic language. This individual was none other than Taqī ad-Dīn ibn Taimiyyah al-Ḥarānī ad-Damashqī (رحمه الله).

But the difference between him and the others from those sects that have been mentioned was that they studied this science as if it was the goal in itself, and as if it was a beneficial science that the people need in order to know their religion, what is obligatory upon them concerning Allāh (تَبَارَكَ وَتَعَالَىٰ) and what is impossible regarding Him (تَبَارَكَ وَتَعَالَىٰ). This is why they referred to it as the fundamentals of the religion (*uṣūl ad-dīn*), or monotheism (*at-tawḥīd*), or the Islāmic creed even though these were names that they used along with their teachers which Allāh (تَبَارَكَ وَتَعَالَىٰ) had not legislated. If so, then where is the study of *kalām* in comparison to the real fundamentals of the religion (*uṣūl ad-dīn*) and Islāmic creed. Rather, the difference between them is clear and not hidden from anyone.

As for Shaykh al-Islām (رَحِمَهُ ٱللَّهُ), then he studied it for a specific purpose. He studied it so as to know the way of the criminals just as he knew the way of the believers, and from the angle of:

> "I learned evil not for the sake of evil but to be weary of it; and whoever does not know evil from good will fall into it."

For that reason, knowing the two ways is very important and this is clear for those who are perceptive. And the prominent scholar Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) has spoken about this issue and provided greatly beneficial statements that the student of knowledge should know in some of his books.[35]

Shaykh al-Islām (رَحِمَهُ ٱللَّهُ) used these philosophical terminologies to defend Islām and it's creed with the language of those who were attacking the creed and in a manner that they understood. So he appeared before the people all of a sudden, as a soldier armed with the weapons of his time, trained in using all the weapons used in the battlefield, and he was proficient in his use of them whenever he needed to be. So the action of Shaykh al-Islām (رَحِمَهُ ٱللَّهُ) was for the sake of reviving the *Salafī* methodology and re-energizing the activity of the call which is an action deserving of the modern day ascription

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[35] For more on this issue refer to: *al-Fawā'id* by Ibn al-Qayyim.

‘The destroyer of deadlock (*kasr al-jumūd*)’ because he appeared in Damascus at a time of negligence from the sects of *kalām* and religious innovations, and he bravely spoke the truth as we will see from the speech of some of the historians. He also publically professed his support of the *Salafī* methodology and openly attacked the *Ashā’irah*, *al-Kullābiyyah*, *al-Mu‘tazilah*, *ar-Rawāfiḍ*, the *Ṣūfīs* and the people who were biased blind followers in matters of jurisprudence.

As a result, the *Imām* took up this struggle after a crucial period that had passed by the *Salafīs* and their methodology while they were living as strangers, separated into the far corners of the earth. Many people left their methodology for the science of *kalām* after they rebranded it as creed as previously mentioned. The *Salafīs* had no voice that was heard prior the appearance of this *Imām*, to the extent the people were ignorant of the reality of the *Salafī* methodology and its creed. So the people began to delve into matters without guidance when explaining the *Salafī* methodology, far removed from reality between the one who says that it involves feigning ignorance of the basic meanings of the texts of Allāh’s (تَبَارَكَ وَتَعَالَىٰ) Attributes without restriction (*at-tafwīḍ al-muṭlaq*) and the idea that the *Salaf* did not understand the meaning of the texts regarding Allāh’s Attributes and the one who says that they liken Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation (*tashbīh*) and give Him a specific form or body (*tajsīm*).

So Shaykh al-Islām (رَحِمَهُ ٱللَّهُ) appeared in order to correct the understanding of the *Salafī* creed which had become strange, and in order to break the deadlock that had occurred to the progress of the *Salafī* call that was impeded by various obstacles like the science of kalām, that corrupted the hearts with uncertainty and doubt and *Ṣūfiyyah* which returned the people to a state that resembled the pre-Islāmic period of ignorance in the matters of worship, traditions, customs, and inherited practices that all stood in the path of its growth. So may Allāh (تَبَارَكَ وَتَعَالَىٰ) grant this *Imām* on behalf of Islām and the Muslims the best reward that is given to the sincere reformers.

It was with this meaning that Taqī ad-Dīn al-Maqrīzī spoke within the context of the reasons why the *Kullābī* creed spread while the voice of truth was weakened during this difficult period about which he said:

> "And that is why the government of the *Muwaḥidīn* in Morocco made permissible the blood of those who opposed the creed of Ibn Tūmart, since according to them he was the well-known *Imām* and the infallible Mahdī..."

Until his statement:

> "This is the reason for the spread of the *Ashʿarī* methodology and its fame in the Islāmic lands, since the other methodologies were forgotten and the people became ignorant of them to the extent that nothing remains today – meaning the time of the author which was the year 845.H. – of the methodologies that oppose it with the exception of the methodology of the *Ḥanbalīs* who were followers of Imām Abū ʿAbdullāh Aḥmad ibn Muḥammad ibn Ḥanbal (رَحِمَهُ ٱللَّهُ), since they were upon what the Pious Predecessors were upon and did not believe in false interpretation of Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ)... Until seven hundred years after the migration of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), Taqī ad-Dīn Abūl-ʿAbbās Aḥmad ibn ʿAbd al-Ḥalīm ibn ʿAbd as-Salām ibn Taimiyyah al-Ḥarānī became famous in Damascus and the surrounding areas and began to take it upon himself to promote the *Salafī* methodology and went to great lengths in refuting the *Ashāʾirah* and openly criticizing them as well as the *Ṣūfīs* and the *Rāfiḍah*. So the people split into two groups regarding him.
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> 1. The first group, are those who consider him an innovator and misguided and criticize him for affirming the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ), and other issues which include matters in which he is preceded by other scholars in addition

to other matters that they claim he has opposed the consensus of the Muslim scholars and thus does not have any predecessors. So there were many issues between him and them and both his reckoning as well as theirs is with Allāh (تبارك وتعالى) for whom nothing in the heavens and the earth is hidden.

2. Then there was another group that followed him, relied upon his sayings and acted upon his opinions. They held him to be Shaykh al-Islām and from the most prominent memorizers from scholars of Islām and even up until this day[36] he has many followers in *Shām* and a few in Egypt."[37]

Thereafter, it is not befitting to forget that the *Salafīs* engaged in a fierce battle with their opponents from the *Mu'tazilah* before the *Ashā'irah* even appeared. And the creed of the *Mu'tazilah* - as previously mentioned and as everyone knows – was the creed of a powerful nation that called to it upon the strength of its authority. But despite that, the *Salafīs* opposed it and stood firm in the face of that strength just as their *Imām* did, the *Imām* of *Ahlul-Sunnah*, Imām Aḥmad ibn Ḥanbal (رحمه الله) and this is why they were labelled the *Ḥanābilah*, which is an ascription to Imām Aḥmad ibn Ḥanbal (رحمه الله).

So the claim of the *Ashā'irah,* that they themselves were the only ones who opposed and refuted the *Mu'tazilah* is a claim that lacks proof. And any claim that is not supported with proof should not be listened to. Keeping in mind that the *Ashā'irah Kullābiyyah* agree with the *Mu'tazilah* on some issues, and this is clear to the student of knowledge.

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[36] Taqī ad-Dīn al-Maqrīzī is referring to his own time. He died in the year 845^{AH}, may Allāh have mercy upon him.

[37] *al-Khiṭaṭ wal-Āthār* by Taqī ad-Dīn al-Maqrīzī.

And from the most distinct of these issues is what is related to the attribute of speech, because both the *Muʿtazilah* and the *Ashāʾirah* agree that the uttered speech of Allāh (تَبَارَكَ وَتَعَالَىٰ) is created but they differ regarding affirmation of Allāh's (تَبَارَكَ وَتَعَالَىٰ) actual speech. So the *Ashāʾirah* affirm it while the *Muʿtazilah* negate it and this well-known issue can be referred to in its proper place.

The Struggle of Shaykh al-Islām

This is how Taqī ad-Dīn al-Maqrīzī summarizes the sudden appearance of Shaykh al-Islām (رَحِمَهُ ٱللَّهُ). Immediately after his appearance, all the sects that were present united to fight against him. So he fought against all of them by himself, relying only upon Allāh (تَبَارَكَ وَتَعَالَىٰ) alone and seeking refuge for himself in only Him (تَبَارَكَ وَتَعَالَىٰ).

So he debated the philosophers and confounded them. And he debated the people of logic and silenced them and obstructed them, and he debated the scholars of *kalām* with their various levels and schools of thought and he left them confused and uncertain, not knowing what to do. He also refuted the biased blind following people of jurisprudence and left them befuddled such that they went to sleep in doubt.

He also engaged the *Ṣūfis* and their leaders, particularly the sect that believes Allāh (تَبَارَكَ وَتَعَالَىٰ) is everywhere (*jamāʿah waḥdah al-wujūd*) and made them look ignorant. So all of them were driven to resort to the ways of those who have been utterly defeated and are thus unable to adequately respond who seek revenge from the opponent who bested them at any cost or by any means. So they went to those in authority to complain, employing the method of Pharaoh in order to incite emotions saying: "How long will we remain silent? He opposes the consensus; making us all look unintelligent while he has come with a new religion... How long will we remain silent while the situation is as we have described? He wishes to change our religion or to spread corruption in the land!" The same tactics were employed by Pharaoh.

From here the life of Shaykh al-Islām (رحمه الله) entered a new stage; prison, exile, and threats and intimidation, yet none of this affected the work of the Shaykh. As his teaching continued, he was exiled from Damascus to Cairo, so the Shaykh sat on the seat of instruction in order to spread small pearls in the issues of knowledge. So the students of knowledge gathered around him and benefitted from him in the knowledge of Islāmic rulings and creed, but this began to annoy a group of sectarian informants, who went around complaining about him, seeking that he be imprisoned or exiled.

Consequently they imprisoned the *Shaykh,* and thus the prison became a learning institution, and a place of prayer and seclusion. Then the sectarian informants sought aid from the government, so the Shaykh was then expelled to Damascus. So he brought the mosques to life with knowledge and study. Then the jealous people raised their voices in complaint. So then the Shaykh was moved into isolation at the fortress of Damascus. This was how the life of the Shaykh moved forward; exile, prison, teaching, issuing religious verdicts and authoring books. This is how the whole of *Shaykh al-Islām's* life was spent in the service of Islām and the Muslims, although many people do not perceive this reality.

This is the meaning of what Ibn al-Qayyim (رحمه الله), who was his student, the direct inheritor of his knowledge and his successor in terms of calling to Islām and rectification; this is the meaning that he speaks of when he said:

> "The Shaykh (رحمه الله) was put to trial by evil scholars just as other reformers were. And the trial of his *Imām*, the one who strove greatly, Aḥmad ibn Ḥanbal is nothing but an example of how those with minds committed to rectification are afflicted. But he was patient and he persevered. Rather he perceived prison as a blessing from Allāh (تبارك وتعالى) to him."

Then Ibn al-Qayyim (رحمه الله) said:

> "Shaykh al-Islām (رحمه الله) said in a letter he wrote from prison: 'And we are experiencing great blessings that cannot be counted or calculated. All the numerous praise, good and blessings are due to Allāh (تبارك وتعالى).'"

Then he said after some lengthy speech:

> "There is good, mercy and wisdom in everything that Allāh (تبارك وتعالى) decrees."

Then the Shaykh (رحمه الله) made the famous statement:

> "Indeed this world has a paradise. He who does not enter it will not enter paradise of the afterlife[38]."

Then he said:

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[38] This is the paradise of being pleased with the decree of Allāh. In fact, paradise is loving Allāh, to befriend Him (تبارك وتعالى) and long for Him. These are the meanings of a paradise wherein the servant receives blessings in the worldly life until he is able to enter the paradise of the afterlife. And from what has been narrated from Shaykh al-Islām with this meaning is his statement: "*What can the enemies say? As for me, then my Paradise is with me. My prison is a source of seclusion. And killing me is martyrdom.*"

> “What can my enemies do? My Paradise and my garden are in my chest; wherever I go, they go with me and they cannot be separated from me. Imprisonment, for me, is a means of seclusion. Execution is my opportunity for martyrdom. And being exiled from my land is a chance to travel.”

Ibn al-Qayyim (رَحِمَهُ اللَّهُ) then says, after narrating this moving statement to the one with an open heart:

> “No one makes a statement like this except the greatest of men. Those who are not concerned with what they face of prison, death or exile for what they believe.”

Then he said:

> “How few are they! Truly how few are they! In fact today they are even fewer. Are they even present!?”[39]

And Allāh’s (تَبَارَكَ وَتَعَالَىٰ) aid is sought.

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[39] See Ibn al-Qayyim, *al-Wābil al- Ṣayyib min al-Kalim at-Ṭayyib* (p. 44).

The Mistake of those who Negate the Attributes of Allāh when Using the Terms *At-Tashbīh* and *At-Tajsīm*

Those who negate Allāh's (تَبَارَكَ وَتَعَالَىٰ) Attributes have exaggerated to the extent that they called their negation monotheism (*at-Tawḥīd*) as previously mentioned. Then they went on to exaggerate in their slander. So they labelled anyone who affirmed the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) as someone who likens Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation (*mushabbih*), and someone who gives Allāh (تَبَارَكَ وَتَعَالَىٰ) bodily form (*mujassim*) even though they know that if it were not for the misconception then the types of intellect would be divided into three categories:

1. Affirmation of Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ) (*ithbāt aṣ-ṣifāt*)

2. Rejection of Allāh's Attributes (تَبَارَكَ وَتَعَالَىٰ) (*ta'ṭīl aṣ-ṣifāt*)

3. Likening Allāh to the creation (تَبَارَكَ وَتَعَالَىٰ) (*tashbīh*)

Rejecting the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) is the result of going to extremes in freeing Allāh (تَبَارَكَ وَتَعَالَىٰ) from imperfections without guidance. As for the affirmation of Allāh's (تَبَارَكَ وَتَعَالَىٰ) Attributes, then it is the substantiated position and it is the truth, and the truth is always the position which is substantiated while falsehood is an impulsive matter that comes in opposition to what is constant. So in order to actualize the truth, place it in its proper position and clarify falsehood it is necessary for us to discuss this error. If we read through the Book of Allāh (تَبَارَكَ وَتَعَالَى) and the authentic narrations from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as well as the narrations of the Pious Predecessors of this nation, and consider the reality of the people in every time and place we will find that those who liken Allāh (تَبَارَكَ وَتَعَالَى) to the creation (*al-mushabbihah*) are divided into two sects without a third.

The first sect are those who liken Allāh (تَبَارَكَ وَتَعَالَى) to His creation, in terms of Himself, His Attributes, His Names and His Actions like the followers of Hishām ibn Ḥakam and other than them who say that Allāh (تَبَارَكَ وَتَعَالَى) takes on such and such a shape. Or they say – out of insolence and arrogance – Allāh (تَبَارَكَ وَتَعَالَى) takes on the shape of a handsome young man. This is what following one's desires does to people. So as the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "If you are not shy then do as you wish."[40]

Also they say regarding the Attributes of Allāh (تَبَارَكَ وَتَعَالَى) that they are like the attributes of the creation since anything other than this cannot be understood as they claim. So if it is said regarding the issue of Allāh's Names and Attributes, the *Mushabbihah*, then it is these people who the scholars intend, and they do not have an established presence today - and all the praise is due to Allāh - with its own structure and callers as the other sects do. This is a relief from Allāh (تَبَارَكَ وَتَعَالَى) and He is the All-Knowing and Wise.

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[40] See al-Bukhārī (no.6120), on the authority of Abū Maṣ' ūd al-Badrī (رَضِيَ ٱللَّهُ عَنْهُ).

As for the doctrine of those who believe or mistakenly understand that everyone who affirms Allāh's Attributes as they are found in His Book and the *Sunnah* of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) upon their apparent meaning in a manner that is befitting for Allāh (تَبَارَكَ وَتَعَالَىٰ), then he is a person who likens Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation (*mushabbih*) and someone who gives Allāh (تَبَارَكَ وَتَعَالَىٰ) bodily form (*mujassim*), then this is a corrupt understanding and an evil notion, because there are only three categories of people in this issue as we have mentioned:

1. Affirmation [*ithbāt*]

2. Rejection [*ta'ṭīl*]

3. Likening [*tashbīh*]

The details of this are well-known to the students of knowledge. And the truth is one and cannot be multiplied just as it is clear and not concealed from those who seek it from its source which is the Book of the Allāh (تَبَارَكَ وَتَعَالَىٰ) and the authentic *Sunnah* of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). It is flawless, while falsehood is doubtful even if it is consistent. So labelling everyone who affirms the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) as those who liken Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation (*mushabbih*) and those who give Allāh (تَبَارَكَ وَتَعَالَىٰ) bodily form (*mujassim*) would lead people to make a ruling upon the best and finest people from this nation from the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) and their students (the *tābi'ūn*) and claim that they too liken Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation, and give Allāh (تَبَارَكَ وَتَعَالَىٰ) bodily form because they also affirm the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) without the slightest hesitation in the light of the Qur'ānic verses and the Prophetic narrations. And this does not harm them in anyway, because names do not change the reality of something, and terms are specific to those who use them and are not binding upon others.

So people constantly differ regarding the term body (*jism*) just as they do with every term. So those who negate Allāh's Attributes intend by the term body (*jism*), everything that is described with attributes; that He sees with vision, He speaks through speech and He observes with sight. The meaning of these attributes are affirmed for Allāh (تَبَارَكَ وَتَعَالَى) in a manner that befits Him as previously mentioned, without sharing any of the realities of these attributes, their distinct characteristics and necessary qualities with anyone. And if there is any type of sharing that occurs between Allāh's Attributes and the attributes of His creation then it exists in an unrestricted imaginary or conceptual state that has no place in reality. For example, knowledge, whenever it is unrestricted and not associated with either the Creator or His creation, does not exist except in an imaginary state without any connection to reality. No sensible intellect would differ on this since the brain can imagine things that are impossible since imagination is not restricted. But as for what exists in reality, then only things that are exact and specific. This is why we say, after ascribing the Attribute of the Creator to the Creator, and after ascribing the attribute of the creation to the creation, there is no sharing that exists between the attribute of the Creator and the attribute of the creation. Rather, the Attribute of the Creator is specific to Him and befit His Majesty, and the attribute of the creation is appropriate and suitable to them and their existence. And this issue is extremely clear for those who specialize in it.

So one should understand this well, because it is extremely important. As for one who embraces this reality, he is relieved and at ease, but before he embraces this, he was always uneasy and will did not taste the coolness of certainty.

So moving on from what we have established, we do not negate the Attributes of Allāh (تَبَارَكَ وَتَعَالَى) out of fear that terms like *al-Mu'aṭilah*, *al-Mushabbihah* or *al-Mujassimah* will be applied to us. Do we curse the Companions of Allāh's Messenger, may Allāh be pleased with them all, so that the *Rawāfiḍ* will not label us *Nawāṣib*? Rather, we love all of the Companions of Allāh's Messenger, and are pleased with them without making a distinction between them. In fact, will we negate predestination and disbelieve in it so that we are not labelled *al-Jabariyyah* by *al-Qadariyyah*? Never, as we have previously mentioned, the terms people use do not change the reality of things and their core. And how fine are the words of Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) regarding this and how truthful was he when he said with strength and bravery:

> "And we do not reject what the truthful one informed us about Allāh (تَبَارَكَ وَتَعَالَىٰ) and His Names, Attributes and Actions because the enemies of the *ḥadīth* and its people label us *ḥashawiyyah* and we do not reject the Attributes of our Creator, His Loftiness over His Creation and His Rising above His Throne, because of those who are like Pharaoh and reject Allāh's Attributes label those who affirm the attributes as *mujassim* or *mushabbih*."

Then he (رَحِمَهُ ٱللَّهُ) said,

> "So if affirming His rising above His thrown is *tajsīm*, then certainly I am a *mujassim*. And if affirming His Attributes is *tashbīh*, then I will not hide my *tashbīh*. And if *tanzīh* is rejecting His Rising and His Attributes or the fact that He speaks, then from this *tanzīh* we free our Lord with His Success and Allāh is Most High and Most Great."

Then Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said,

> "May the mercy of Allāh (تَبَارَكَ وَتَعَالَىٰ) be upon Imām ash-Shāfiʿī, since he paved the way for the people in this issue with his saying: 'O traveler stop at *al-Muḥaṣṣab* in *Miná*. And raise your voices in rejoice when sitting in *Khaif* and *an-Nāhiḍ*[41], if

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[41] **[TN]:** *al-Muḥaṣṣab*, *Khaif* and *an-Nāhiḍ* are places where pilgrims of *Ḥajj* stop in *Mina* when performing *Ḥajj*.

> being a Rāfiḍī is loving the family of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)
> Then let Mankind and *Jinn* bear witness I am a *Rāfiḍī*."[42]

And this approach that Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) used was called (a door) that Imām ash-Shāfiʿī (رَحِمَهُ ٱللَّهُ) opened for the people, if we were to follow him and stop at it to apply it to the callers of today, we would find that they differ. We would find some of them are callers that have been harmed for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ), just as those before them were harmed when they clarified the truth and advised the servants regarding their creed, worship, manners, rulings and politics until they were labelled with names that scare the people away from them like *Wahhābiyyah* and those who have brought a new religion or a fifth school of thought and other than that from the terms used to scare the people. This was at the beginning of the call, but they remained patient and resolute until Allāh (تَبَارَكَ وَتَعَالَىٰ) aided them and the call moved forward and continues to do so at their hands. So those who were enemies of the call returned and became supporters of it and the whole situation completely changed.

Let me mention for example the true story of a caller who graduated from the Islāmic University of Medinah and then left to work in some of the African lands, and continues to do so today. I went to visit him in his workplace and he was a caller who was strong and grounded in his knowledge, and had good grasp of the knowledge of *ḥadīth*, *tafsīr* and *ʿaqīdah* and what was apparent to me, was that he was truthful in his beliefs, and in holding firm to it, as far as I know, and I do not praise him above Allāh (تَبَارَكَ وَتَعَالَىٰ), as He is more knowledgeable concerning us and him.

So this caller would sit with the students of knowledge in his humble home and in the mosque he prayed, in addition to his job teaching in the school. So he would teach them and enlighten them. But when he became famous in that land and the students of knowledge went to him, the *Ṣūfīs* became agitated. And the most despised people to the *Ṣūfīs* have always been the students of knowledge because the *Ṣūfī* Shaykhs live on the gifts and visitations of the people and the exploitation of the people through charlatanism and the claim of miracles and the establishment of parties celebrating the birth of the Prophet (ﷺ) and other than this from the twisted paths that they take in their lives.

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[42] Refer to Ibn al-Qayyim, *Mukhtaṣir aṣ-Ṣawāʿiq al-Mursalah*.

As a result they revolted against this caller and took to harming him. They would throw harmful things at his door at night and on his path to the mosque. And they would attempt to justify these things with by claiming that he interfered with their livelihood and damaged their reputations. As a result they put forward a complaint against him to the judge of that place, who was a Christian. So he entered into the issue in order to preserve security as they say. So the callers, as well as his opponents from the *Ṣūfī* Shaykhs, were in attendance before the judge. When the case was presented, the judge asked the *Ṣūfī* Shaykhs about what was their complaint was regarding him. They wanted to exaggerate the issue so they said:

> “This Shaykh has come to us with a new religion that opposes our religion and our creed. We are people from well-known *Ṣūfī* orders, and no one has interfered with us before him.” So this Christian judge said to them: “Where did you people learn Islām?” They said: “We learned here, in our country and in some of the neighbouring countries.” So then he asked them: “Where did this Shaykh come from with this new religion as you all claim?” They replied: “He came to us from Saudi Arabia.” Then the judge said to this caller: “O’ *Shaykh*! Where did you study?” “I studied in *al-Makkah al-Makarramah* and *al-Madīnah al-Munawwarah*.” the caller answered, and this caller was a student in the *Dārul-Ḥadīth* school in Mecca before the Islāmic University opened. He then joined the Islāmic University and graduated from the faculty of Islāmic

> Jurisprudence. So he said to him: "Do you have a diploma?" He replied: "Yes, I have a diploma from the Islāmic University in Medinah." The governor then turned to the Shaykhs and said: "Your situation is quite strange! Isn't the origin of your religion from Saudi Arabia; more specifically Mecca and Medinah?" "Of course." They exclaimed. "Then how is it that you oppose a scholar holding a university diploma in Islām from the city of your Prophet (ﷺ) who has come to you from the place where your religion originated?!" asked the judge.

Then he began reprimanding them as they deserved. From the things that were said to them was that this man is a Christian who only has a general understanding of Islām but he should be considered like the one with a modern education. He understood that these scholars of the *Ṣūfī* orders could possess some superstitions that have no foundation, just like what was with some of the Christian priests of the past who revived some of the religious rituals that had no foundation in Christianity just like the noticeable superstitions that some Muslims hold.

Then he said to them:

> "When my colleagues and I returned from Europe, from our studies, we found that the Christian priests of the past did religious rituals that have no foundation in Christianity and I fear that this might be the case with these *Ṣūfī Shaykhs*. But as for your companion, he has studied and possesses academic credentials; therefore it is upon you to study under him if you wish to do so, but if not, then do not try to harm him after today."

And so the Shaykhs of the *Ṣūfī* orders were defeated and the truth and the supporter of it were aided by a Christian judge in an unexpected manner.

And after this the voice of truth was raised in that city and the surrounding areas. In fact, this case echoed all over those lands and this is how the truth prevails and falsehood is destroyed.

“Indeed Allāh will aid this religion even with a sinful man.”[43]

This is what the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said. Allāh (تَبَارَكَ وَتَعَالَى) is the greatest, indeed the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was truthful.

And the stance of this Christian judge and his approach in the discussion had a great effect upon the spread of the *Salafī* call and the destruction of the *Ṣūfism* or at least silenced their voice in some of the regions of that land where this caller was active. So this republic became known as the most prominent land in Africa for spreading the call to Allāh (تَبَارَكَ وَتَعَالَى) at that time.[44]

I have another example similar to this but I feel this example is sufficient, and this is a living proof that the final affair will favour those who are mindful of Allāh and that along with hardship there is ease, just as Allāh (تَبَارَكَ وَتَعَالَى) has informed. And the truth will prevail in the end and nothing will prevail over it just as the dawn must come no matter how long the night may be. Therefore, there is nothing upon the callers to Allāh (تَبَارَكَ وَتَعَالَى) except to arm themselves with the weapon of knowledge and to prepare themselves with patience and perseverance upon hardships, endured for the sake of Allāh (تَبَارَكَ وَتَعَالَى), while being truthful and sincere to Allāh (تَبَارَكَ وَتَعَالَى), and the end result will favour them because the end result is for those who are mindful of Allāh (تَبَارَكَ وَتَعَالَى)

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[43] See al-Bukhārī (no.3062), on the authority of Abū Hurairāh (رَضِيَ ٱللَّهُ عَنْهُ).

[44] The republic that was referred to here was Kenya and the region that was mentioned was *Karisa*.

﴿ فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ٥ إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرٗا ٦ ﴾

"For indeed, along with a single hardship comes ease. Indeed, along with a single hardship comes ease."

[*Sūrah ash-Sharḥ*: 5-6]

Since, one hardship will never overcome two eases.

Even if another category of caller is found who have not been granted success. They try to earn favour from the people who came as callers to them in order to guide them and try to flatter the Shaykhs of the *Ṣūfī* orders by claiming to use wisdom and gentleness according to them. But this category of caller is small in comparison to the callers who have been granted success like the example we gave and the success is with Allāh (تَبَارَكَ وَتَعَالَىٰ). So it is upon those youth who are preparing to call to Allāh (تَبَارَكَ وَتَعَالَىٰ) with foresight, and those who arm themselves with the weapon of knowledge and understanding, to prepare themselves for sensible *Salafī* Islāmic work by:

Firstly: It is upon the youth to be serious in pursuit of knowledge and to continuously refer back to the books of the *Sunnah*, creed and the subjects related to faith as well as the study of some of the branches of the Arabic language.

Secondly: It is upon them to study the biographies of the callers and reformers of the past and present so that they may follow in their footsteps, proceed in the same manner and that they use them as the foundation in their approach to calling others, being patient and not being bothered by the repulsive names that the enemies of their call use in order to slander them and scare the people away from accepting their call.

Thirdly: It is upon them is to distance themselves from inclining towards any specific group, organization or movement that claims to work for Islām as far as what is apparent to the people, but really have other objectives. Also it is not befitting for the caller to affiliate himself with those groups and organizations or be on their payroll, use their name or work under their systems and under their specific banner regardless of whether they agree with the *Sunnah* or oppose it, since the caller may have not matured in his knowledge and intellect. And the like of this type of inclination are from the well-known obstacles in the path of attaining beneficial knowledge for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ) alone. These inclinations are from the affairs that corrupt the hearts and do away with love and hate for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ) which is a reality that must thrive amongst the Muslims.

Fourthly: The student of knowledge should strive in carrying this knowledge sincerely for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ) and with His supervision, without looking for the praise and gratification of the people regarding him, and without seeking their pleasure because this involves the anger and displeasure of Allāh (تَبَارَكَ وَتَعَالَىٰ) and excusing them for what they are upon of innovation and false superstitions with the claim of using wisdom, as some people claim. In reality, there is no wisdom in this whatsoever because wisdom, in short, is using gentleness in its proper place and using harshness in its proper place.

And it is not befitting for the student and the caller to Allāh (تَبَارَكَ وَتَعَالَىٰ) to forget that the one whose praise is truly beneficial, and whose blame is truly disgraceful is Allāh (تَبَارَكَ وَتَعَالَىٰ) alone. As for the praise of the creation then it does not benefit you just as their blame does not harm you. Therefore, what are you seeking with your flattery, sycophancy and insincere networking? And we will return to main point of this discussion after this slight digression.

As for the second group from the (*mushabbihah*), then they are those who try to liken the Creator (تَبَارَكَ وَتَعَالَى) to the creation and give their figureheads and Shaykhs many of Allāh's (تَبَارَكَ وَتَعَالَى) Attributes, whether they realize it or not like those who believe that *Shaykh al-Marabī al-ʿĀrif Billāh*, - according to their expressions, knows the affairs of the unseen and what is hidden in the chests of the *murīd*[45] and the laborious Dervishes[46] who serve him while following instructions which the *Ṣūfī* Shaykhs of the past and present came up with which include the obligation for a *murīd* to keep his thoughts and his innermost emotions to himself in the presence of the *Shaykh al-Marabī* so that the Shaykh cannot see these thoughts inside of him and destroy him or at the very least prevent him from being elevated within the *Ṣūfī* ranks, since no goodness or promotion can be attained except through the intervention of the *Shaykh al-Marabī,* according to *Ṣūfī* belief just as those who study them know.

Also they have a saying that maybe they used as an example wherein they say:

> "The *murīd* should be to his Shaykh like a dead person is to the one who is washing him. Motionless and free of desires except when the *Shaykh al-Marabī* moves him however he wishes."

This is from the teachings that the *Ṣūfī* sheikhs have laid down and they are heretical teachings that call for the worship of other than

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[45] **[TN]:** The *murīd* is: literally 'he who seeks', in *Ṣūfī* mystical parlance, the novice or postulant or seeker after spiritual enlightenment by means of traversing the *Ṣūfī* path in obedience to a spiritual director.

[46] **[TN]:** The dervish is: an individual who has chosen the *Ṣūfī* path. The origin of this Persian word is unclear, but it is generally taken to refer to someone who is poor or a beggar. In *Ṣūfism*, the term, like the Arabic term *faqīr* (poor), refers to someone who is humble and who has renounced the world in order to follow the *Ṣūfī* path.

Allāh (تَبَارَكَ وَتَعَالَى) as you can see, due to the fact that it makes *Shaykh al-Marabī* someone who knows all things, and is able to manipulate the affairs of creation particularly after his death because throughout his life he was engaged in service, as they say, and they mean by this, he was engaged in worship. But as for after his death, then he is now free to benefit his *murīds*, and to regulate their affairs by bringing about good for them and removing harm from them. And this is even more despicable than the idolatry of the earlier polytheists:

﴿مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِءَابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ۝٥﴾

> **"And they and their forefathers possess no knowledge thereof, great are the words that they say with their mouths. Indeed they only speak lies."**
>
> [*Sūrah al-Kahf* 18:5]

And this is a creed that is found in their books which their followers, supporters and sympathizers all believe. This type of *tashbīh*, even if many people do not realize that it is, is in reality dangerous *tashbīh* and disbelief in Allāh (تَبَارَكَ وَتَعَالَى), His Messenger and His Book concerning which Allāh (تَبَارَكَ وَتَعَالَى) says:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ﴾

> **"Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh."**
>
> [*Sūrah an-Naml* 27:65]

This example of *tashbīh* is the religion of the extreme Ṣūfīs, whose excesses sometimes lead them to the concept of *ḥulūl*[47] or *waḥdah al-wujūd*[48] which is the religion best represented by the one they call Muḥyī ad-Dīn ibn al-ʿArabī aṭ-Ṭāʾī who is the figurehead behind *waḥdah al-wujūd*, whom some of the people of knowledge say about him that his disbelief is greater and more despicable than the disbelief of the *Quraish* before Islām.

And he is the one who said:

> "There is nothing in this cloak but Allāh."

And he is the one who said:

> "And what are dogs and pigs except our Allāh, and Allāh (تَبَارَكَ وَتَعَالَى) is nothing but a monk in a church."

And he has followers from the *Ṣūfīs* and his disbelief is similar to that of Ibn Fāriḍ, and Ibn ʿAjībah and Ibn Sabʿīn and al-Ḥallāj and the like of their heresy.[49] And due to their extreme disbelief and being far from the reality of the religion, their leaders use the following names that reveal *shirk* whenever they are mentioned or heard like:

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[47] **[TN]:** *Ḥulūl* is: In theology (*kalām*) and mysticism (*taṣawwuf*) *ḥulūl* expresses 'infusion'', the indwelling of Allāh (تَبَارَكَ وَتَعَالَى) in a creature; it is often a synonym for *ittiḥād*.

[48] **[TN]:** *Waḥdah al-wujūd* is: The unity of being. Doctrine formulated by the school of Ibn 'Arabī , which postulates that Allāh (تَبَارَكَ وَتَعَالَى) and His creation are one.

[49] And whoever wishes to examine this religion in detail then let them look at the books: "*Fuṣūṣ al-Ḥikam*" and "*Futuḥāt al-Makiyyah*" which are both by ibn ʿArabī aṭ-Ṭāʾī. And for more of what we have mentioned refer to: "*Hadhihi Hiya aṣ-Ṣūfiyyah*" by Shaykh ʿAbd ur-Raḥmān al-Wakīl and "*Muṣarriʿ at-Taṣawwuf*" by al-Buqāʿī and this is the last of the scholars of the seventh century after the *hijrah*.

1. *Al-Ghawth al-A'ẓam* (the greatest *Ghawth*[50])
2. *Al-Quṭb or Quṭb az-Zamān* (the *Quṭb*[51] or the *Quṭb* of his era)
3. *Al-Awtād* (The *Awtād*[52])

In addition to other than these names.

So after this long digression in which we intended to clarify some issues, we will return to our discussion about Shaykh al-Islām where we were discussing his struggles and his reform.

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[50] **[TN]:** According to the *Ṣūfīs*, the *Ghawth* is: "The *Quṭb* at the exact time when he is turned to and he is not called a *Ghawth* at any other time." See *Mu'jam Iṣṭilāḥāt aṣ-Ṣūfiyyah* (p.185).

[51] **[TN]:** The term: *Quṭb* has been given as an honorific title to great Saints. The dictionary of *Ṣūfī* terms says about the term *Quṭb*: "He is the one who is the place where Allāh (تَبَارَكَ وَتَعَالَى) looks in the world during every time and he is upon the heart of *Isrāfīl*." See *Mu'jam Iṣṭilāḥāt aṣ-Ṣūfiyyah* (p.162).

[52] **[TN]:** The term *Awtād* is a *Ṣūfī* term that refers to: The 3rd category of the hierarchy of the *Rijāl al-Ghayb*, comprising four holy persons, also called *al-Umud* "the pillars". Each of them is charged with the surveillance of one of the four cardinal points, in the centre of which they have their dwelling-place. The dictionary of *Ṣūfī* terms further elaborates about the term *Awtād* when it said: "They are the four men who are at the places of the four directions of the world: east, west, north and south. Due to them, Allāh (تَبَارَكَ وَتَعَالَى) preserves those directions because they are the places where Allāh looks." See *Mu'jam Iṣṭilāḥāt aṣ-Ṣūfiyyah* (p.58).

The Death of Shaykh al-Islām Ibn Taimiyyah

Finally, after a great amount of striving and continuous sacrifice, Shaykh al-Islām (رحمه الله) died in prison in the fortress of Damascus, meaning in seclusion just as he himself called it. In seclusion, he would focus upon the worship of his Lord, the addressing Him secretly and reciting His Book and reflecting over it.

Afterwards, he left behind for the readers a great library that even those who try cannot identify all of them with certainty based upon knowledge of their content since the works of the Shaykh continue to be scattered about here and there and spread throughout the world.

And what Shaykh ʿAbd ur-Raḥmān ibn Qāsim (رحمه الله) was able to gather in that great compilation of his is just a portion of that library. And truly the Shaykh [Ibn Taimiyyah (رحمه الله)] remedied with most of his works the issue of creed and defended it. And it is sufficient enough as an example that we mention the most distinguished of these books and from among them are the following:

1. *Minhāj as-Sunnah*
2. *Dar' at-Ta'āriḍ baina al-'Aql wa an-Naql*
3. *Kitāb al-Imān*
4. And some of the books in the compellation of Ibn Qāsim and other than that.

The Shaykh passed on his knowledge and station in calling to Allāh (تَبَارَكَ وَتَعَالَى) and defending the correct creed to his distinguished student who had no peer in his time Ibn Qayyim al-Jawziyyah. So he took up that which was left to him in the best manner. He recognized its right, and was trustworthy in managing it and he did not spare any effort in fulfilling the trust of supporting and aiding the *Salafī* methodology, since he authored books and treatises in defense of the *Salafī* creed and traversed the path of his Shaykh. in forbidding the evil and clarifying the truth with evidence. Then he was imprisoned just as his Shaykh was, rather both Shaykh al-Islām and the prominent scholar Ibn al-Qayyim died in prison at the fortress of Damascus. And the activity of Ibn al-Qayyim in calling to Allāh (تَبَارَكَ وَتَعَالَى) and rectification is considered an extension of the efforts and reform of his Shaykh and thus received a portion of the harm that his Shaykh did, since every reformer must experience harm and affliction because they operate upon the methodology of the Prophets, and the most severe in terms of affliction are the Prophets, then those who are most like them. But Allāh (تَبَارَكَ وَتَعَالَى), from His Mercy and Gentleness towards His servants, tests them in accordance to the strength and weakness of their faith. So whoever is strong in his faith, his trials are more intense and whoever's faith is delicate and weak, then his trial is lessened just as it has been authentically narrated from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).[53]

So after the death of Shaykh al-Islām (رَحِمَهُ اللَّهُ), the prominent scholar Ibn al-Qayyim stood alone in the arena and carried the banner of the call and rectification and continued the path of the call. Then he saw that the time had come for a direct attack as opposed to defense from the borders because being satisfied with mere defense brought about a feeling of weakness. So he attacked pre-Islāmic ignorance and its various types in its own back yard and wrote books about this, attacking the opponents in the arena with all the strength of a believer and thus agitated them, shook the very ground beneath their feet and cast them into confusion. From these works are the following:

1. *Aṣ-Ṣawāʿiq al-Mursalah ʿalá al-Jahmiyyah wa al-Muʿaṭilah.*
2. *Ijtimāʿ al-Juyūsh al-Islāmiyyah fī Ghazw al-Muʿaṭilah wa al-Jahmiyyah.*

So you see the two books and what they contain of knowledge and the style used in them both; all of this informs us that this prominent scholar and reviver did not see it fitting to stop at mere defense, as I have previously mentioned, but rather it is a must that work in the field convey a feeling of strength, power and courage.

﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ﴾

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[53] This narration was extracted by al-Bukhārī, at-Tirmithī and ibn Mājah with the wording: "The most severely afflicted people are the Prophets then those who are most like them and then those who are most like them. And a person is afflicted in accordance to his religion so if he is firm in his religion the afflictions are more intense and if his religion contains weakness then the afflictions correspond with his religion; so afflictions do not cease to afflict the servant until he walks on the earth without any sins." Authenticated by al-Albānī in *as-Silsilah al-Ṣaḥīhah* (no.143).

> **“And to Allāh and His Messenger and the believers belong the power.”**
>
> [*Sūrah al-Munāfiqūn* 63:8]

This is the condition of the caller to Allāh (تَبَارَكَ وَتَعَالَىٰ), when he is focused upon Allāh (تَبَارَكَ وَتَعَالَىٰ), devoted to Him, and is truthful to Him, and He knows what is concealed within the hearts. This is how he continued to progress in reviving the seventh century and this was an extension of the revival of the third century that Imām [Aḥmad] ash-Shaibānī established.

The Continuation of the Call and Its Opposition

The Revival of the Twelfth Century *Hijrī*:

The Islāmic nation lived off the remnants of that abundant rain – although in intervals – that poured down upon the land of Islām successive periods beginning with the time of ash-Shaibānī [Imām Aḥmad] (رَحِمَهُ ٱللَّهُ), when the land was irrigated and absorbed the water and thus, those who Allāh (تَبَارَكَ وَتَعَالَى) wished good for from His worshipperss benefitted from it.

So every time pre-Islāmic ignorance emerged in some or all of its forms that tried to change the understanding of Islām and to hide its characteristics and constrict the chests of everyone concerned with the affair of Islām and the situation of the Muslims and the need demanded revival and blowing dust from the face of the truth. At this point Allāh (تَبَارَكَ وَتَعَالَى) brings forth someone from the nation who will revive for them their religion until cloud of ignorance and the pre-Islāmic period of clears, so that the face of Islām can shine so that those for whom Allāh (تَبَارَكَ وَتَعَالَى) wanted good may act upon it with sound understanding and insight since:

> "Whosoever Allāh wishes good for He gives him understanding in the Religion."[54]

Then in the twelfth century, the caller who strove so fiercely, Imām Muḥammad ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ), noticed that the intense winds of the hurricane that hit the Islāmic creed and legislation with great strength had changed its teachings and moved things from their proper places and tossed them wherever they fell. So due to this much of the people's understanding changed and so the people were deceived in many of the religious issues and innovations that had nothing to do with Islām appeared.

So the young caller saw that he must make the necessary preparations for establishing the revival and returning the affairs back to the correct state which it was upon before the storm. So he saw that there was a need for an increase in knowledge, understanding, extensive reading, connection with the modern world and knowledge of the general situation of the Islāmic world. So the young man decided to embark on a long journey for knowledge that included some of the Arab lands, while before this he studied under his father Shaykh ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ) who was a well-known judge in *ʿUyyainah*. He studied under his father jurisprudence, and some *tafsīr* and *ḥadīth,* while at the same time he would spend long hours looking through the books of the two great scholars and revivers, Imām Ibn Taimiyyah and his student Ibn al-Qayyim, and he benefitted greatly from this and was greatly affected by it.

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[54] See al-Bukhārī (no.71) and Muslim (no.1037), on the authority of Muʿāwiyah ibn Abī Sufyān (رَضِيَ ٱللَّهُ عَنْهُ).

Then he began that journey with a blessed and successful start, by travelling first to the two Holy Mosques. He left for *Ḥajj* to the blessed city of Mecca and completed his pilgrimage to the House of Allāh (تبارك وتعالى). Then he went to the prophetic city of Medinah and visited the mosque on the Messenger of Allāh (صلى الله عليه وسلم) and then extended his greetings to the most noble of the callers, our Prophet Muḥammad ibn ʿAbdillāh (صلى الله عليه وسلم) and his two companions. He then began connecting himself with the scholars of the prophetic city of Medinah at that time in order to seek knowledge from them.

From the scholars present in Medinah at that time, whom the Shaykh took knowledge from was ʿAbdullāh ibn Ibrāhīm ibn Saif Āl-Saif (رحمه الله) who was originally from *Majmaʿ* in the region of *Najd*. So Shaykh Muḥammad ibn ʿAbd al-Wahhāb (رحمه الله) studied under him extensively and took understanding from him. Shaykh Ibn Saif saw in this young Ibn ʿAbd al-Wahhāb (رحمه الله) nobility and rare intelligence. So he recognized there was good in him and loved him and took special care of him and exerted great efforts while teaching him.

Ibn Saif (رحمه الله) realized that this youth felt pain due to the issues of pre-Islāmic ignorance that he saw were widespread, from extreme exaggeration regarding righteous people and the worship of them and the things that the people of *Najd* were upon at that time from baseless beliefs and practices from pre-Islāmic ignorance. These matters increased Shaykh Ibn Saif's love and respect for him since they were bound by the strongest of ties which is the *Salafī* creed. So Shaykh Ibn Saif (رحمه الله) introduced him to some of the scholars of Medinah, like:

- Shaykh Muḥammad as-Sindī (رحمه الله)
- Shaykh ʿAlī ad-Dāghistānī (رحمه الله)
- Shaykh Ismāʿīl al-ʿAjlūnī (رحمه الله)
- Shaykh ʿAbd al-Laṭīf al-Aḥsāʾī (رحمه الله) and other than them.

And the Shaykh informed them of what the youth harbored inside himself of great distress due to the various forms of pre-Islāmic ignorance from the different types of religious innovations and *shirk* and his determination to rectify this if he is able to.

So this youth remained patient upon seeking knowledge in Medinah, and sat with some of those whom we have mentioned from the scholars. His focus in his study was upon the science of *ḥadīth* and when he made the decision to leave Medinah he received academic ijāzahs[55] from some of the scholars he studied under. At the head of the scholars from whom he received ijāzahs was Shaykh Ibn Saif (رحمه الله) who gave him an *ijāzah* for *Ṣaḥīḥ al-Bukhārī* and the *Musnad* of Imām Shāfi'ī (رحمه الله) and the four *Sunan* and other than them from the books of *ḥadīth* as some of the books of reference mention.

So the Shaykh departed Medinah for *Baṣrah* turning towards his homeland of *Najd*. Then he remained in *Baṣrah* from some time seeking knowledge from some of the scholars there and at the head of them was Shaykh Muḥammad Majmū'ī (رحمه الله), and he benefitted greatly from this scholar in the branches of Arabic language and *Ḥadīth*. So Shaykh Majmū'ī noticed, while he studied under him, that Ibn 'Abd al-Wahhāb was not an ordinary student.

Rather, he was poised for greatness. He was poised to establish a complete Islāmic call and to bring about general rectification that involved rectification of the creed and rulings, so that Islām would become the only source of judgment as opposed to customs, practices, traditions and other laws just as it involved the rectification of the political situation and behavior in light of Islām. This is because Islām is the only thing suitable to bring about rectification and there can be no rectification except with Islām.

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[55] **[TN]:** The term *ijāzah* according to the people of *ḥadīth* is: "One of the means of transmission according to the scholars of *ḥadīth* and it essentially means permission to narrate verbally or in writing. The people began to need ijāzahs when the books of *ḥadīth* were compiled." See al-A'ẓamī, Muḥammad Ḍayā' ar-Raḥmān *Mu'jam Muṣṭalaḥāt al-Ḥadīth wa Laṭā'if al-Asānīd* (p.8).

As for those who claim in these times that they want to rectify the society and prepare it to accept Islām, then afterwards they will implement Islāmic rulings upon them; then this just numbs the nerves, so that the people will go to sleep and not do anything and then they will be asked to implement Islāmic law. So with what will they use to rectify before Islām?! Did the Noble Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), who was the distinguished leader of the reformers and those who rectify begin rectifying that pre-Islāmic society of ignorance with anything other than Islām and then impose upon them Islāmic law? If so, then what was that thing? There was nothing else! Rather, he began with Islām and its fundamentals then it lesser branch issues and rulings, and the best guidance is that of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

So the caller to Allāh, Ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ) seriously took to seeking and attaining knowledge just as he also took to trying to rectify the affairs as much as he was able. So he began writing small treatises regarding calling to Allāh (تَبَارَكَ وَتَعَالَىٰ) and spread them amongst the people and held discussions with them, explained for them and clarified for them until it became for him a permanent rectification movement according to what was possible, especially while he was in *Baṣrah* in the final days of his study.

Some of the references mention that the journey of Muḥammad ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ) after Medinah included *Shām* and Iraq and that he took knowledge for the most well-known scholars of those places like he did with Ibn Saif (رَحِمَهُ ٱللَّهُ), and as-Sindī (رَحِمَهُ ٱللَّهُ) in Medinah and al-Majmūʿī (رَحِمَهُ ٱللَّهُ) in Iraq and Shaykh ʿAbd al-Laṭīf (رَحِمَهُ ٱللَّهُ) in *al-Aḥsāʾ* then he ultimately returned to his homeland.

The Shaykh's Return to Najd for the Call to Allāh and Rectification

After this successful journey for knowledge, during which he benefitted abundantly, the Shaykh returned to his homeland after he had increased himself in knowledge and understanding and after having studied the situation of the Muslims in a number lands and coming to the realization that the Muslims had a dire need for sweeping general rectification and reform just as they had a need for immediate radical correction of their belief regarding their Lord and the focus of their worship, and their position regarding the *Sunnah* of their Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) who was sent to guide them and the one who they will be asked about in their graves as well as their stance regarding the Book of their Lord which they had abandoned, since they would not return to it to learn their creed and the rulings of their religion.

In fact, the Shaykh realized and it was confirmed during his journey to the lands that he visited and from what he witnessed in his region of *Najd* was that the Islāmic nation was in great need for an end to the chaos they lived in and that it must come to an end so that the lifestyle could change to a complete and correct Islāmic lifestyle which addresses all aspects of life.

So moving on from this realization, the Shaykh was determined to establish widespread rectification, as we have shown previously attempting to change the creed of his homeland of *Ḥuraimalā*ʾ after seeking aid in Allāh (تَبَارَكَ وَتَعَالَىٰ) alone. And he spoke out against the general people for their attachment to other than Allāh (تَبَارَكَ وَتَعَالَىٰ) and their directing worship or some aspects of worship to other than Allāh (تَبَارَكَ وَتَعَالَىٰ) like swearing by other than Allāh (تَبَارَكَ وَتَعَالَىٰ), slaughtering, having fear and hope and other than this from the issues that were widespread there at the time. But this type of rebuke was something new and strange there, this is why his call, in the beginning was met with rejection, refutation and dispute.

Some writers describe the Shaykh when he began calling the people to the worship of Allāh (تَبَارَكَ وَتَعَالَىٰ) alone and their stance towards him:

> "Truly this situation was delicate and problematic and requires continuous courage and faith that enables a person to remain unaffected by the harm that is received for the sake of Allāh's (تَبَارَكَ وَتَعَالَىٰ) pleasure and the pleasure of the truth that he is content with and for the sake of saving humanity from suffering. Similarly the situation requires complete preparation which includes strong speech and striking proof so that he may confront the doubts and misconceptions that are inevitable. Then the situation requires a strong supporter that will protect his back and defend his call."

And the situation was as the author described it, extremely difficult, but Allāh made the Shaykh Muḥammad firm upon the call to Allāh (تَبَارَكَ وَتَعَالَىٰ), despite all the punishment and difficulties that confronted the call in the beginning and the attempts to stop it whether this was internal like what came from his family before the truth was made clear or externally like what came from the people of desires and in light of this Allāh (تَبَارَكَ وَتَعَالَىٰ) protected him. And this call did not stop for a moment ever since it started, but rather it went from good to better in terms of its activity and influence.

Some books mention that Shaykh Muḥammad ibn ʿAbd al-Wahhāb's (رَحِمَهُ اللَّهُ) father was from those who disputed with him in the beginning and the same can be said about his brother, Sulaimān ibn ʿAbd al-Wahhāb (رَحِمَهُ اللَّهُ). But in the end they became content with the correctness of the call and returned to the truth.

Then while the Shaykh was preoccupied with his call, at a time when he did not have much support, some foolish individuals tried to kill the Shaykh in *Ḥuraimalāʾ*. So the Shaykh departed from that place and went back to his homeland, his birth place *ʿUyyainah* and continued the call to Allāh (تَبَارَكَ وَتَعَالَى) and rectification there, where the Prince of *ʿUyyainah*, ʿUthmān ibn Ḥamad Muʿammar who initially welcomed his call after the Shaykh explained it to him and that was a call established upon the Book and the *Sunnah*, and that its most important priorities are purifying the creed and peoples' manners and correcting the rulings so that Allāh's (تَبَارَكَ وَتَعَالَى) Book becomes the reference point for the all rulings which are further explained by the pure *Sunnah*. And that those who establish this call only desire the face of Allāh, and the reward in the afterlife from Allāh (تَبَارَكَ وَتَعَالَى) alone; so the Prince agreed to offer support.

Subsequently the call became active and the Shaykh took to practical rectification and ordered that some trees be cut down since the people held spiritual attachment to them. Rather, they worshipped and magnified them. He also leveled the dome that was built upon the grave of Zaid ibn Khaṭṭāb. All of this was done with the aid of the Prince.

Then finally the Shaykh established the prescribed Islāmic punishment upon a woman who confessed several times in front of him to committing illicit sexual relations (*zinā*) after he had confirmed she was of sound mind and sought purification.

After this incident, the affair of the Shaykh became famous and his reputation spread all over *Najd* and the surrounding areas. Even some of the princes who were held in good standing with Ibn Muʿammar and who shared mutual interests with him condemned the incident of establishing the prescribed Islāmic punishment, and requested that he abandon the Shaykh; rather they requested that he exiled him from his land.

Thereafter the Shaykh left *ʿUyyainah* and went to *ad-Dirʿiyyah* in the year 1158H and met with a man from the nobles of that land, as mentioned in some books. His name was ʿAbd ur-Raḥmān ibn Suwailim and the Shaykh stayed with him for a few days until the Prince *ad-Dirʿiyyah*, Prince Muḥammad ibn Saʿūd (رَحِمَهُ ٱللَّهُ) learned about him and visited the Shaykh with some of his brothers and followers. So the Shaykh called them to holding firm to the creed of pure Islāmic monotheism (*tawḥīd*) and clarified to them that Allāh sent all the Messengers for the sake of pure Islāmic monotheism (*tawḥīd*) and this monotheism had become weak within the hearts of some people. Then he recited to them some Qurʾānic verses and supplicated to Allāh for the Prince Muḥammad ibn Saʿūd in hope that Allāh (تَبَارَكَ وَتَعَالَىٰ) will make him a leader for all the Muslims after all the splitting and division and that the leadership would be for him and his offspring after him.

So Allāh (تَبَارَكَ وَتَعَالَىٰ) opened the heart of the Prince Muḥammad ibn Saʿūd (رَحِمَهُ ٱللَّهُ), and he accepted the call and loved the Shaykh and he gave him glad tidings of support and that he will stand by him against those who oppose his call and his rectification or stand in his way. So they made an agreement to continue upon the call to Allāh (تَبَارَكَ وَتَعَالَىٰ) regardless of what the situation may be. So the call became more active than ever before since it began in *Ḥuraimalāʾ* in a state of weakness where the Shaykh feared for himself and his call until he left and returned to *ʿUyyainah* in secret until he was exiled from there as we have already mentioned. After the call was exposed to a great disturbance when the Shaykh began to implement the practical elements of his call, then the stage of *ad-Dirʿiyyah* came which was the third stage wherein the call became stable.

This is the way of Allāh (تَبَارَكَ وَتَعَالَىٰ) regarding the revivers and reformers. Fear, agitation, exile but then assistance, firmness and flourishing and it continues to do so, and will not cease doing so.

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ٢٣﴾

"And never will you find a change in way of Allāh."

[*Sūrah al-Fatḥ* 48:23]

Also let us read the promise of Allāh where He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ٤٠ ٱلَّذِينَ إِن مَّكَّنَّـٰهُمْ فِى
ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ
عَـٰقِبَةُ ٱلْأُمُورِ ٤١﴾

"And Allāh will aid those who aid Him indeed Allāh is All-Strong All-Mighty; those who if Allāh establishes them in the land, they establish the prayer and pay the *zakāh*, enjoin the good and forbid the evil and with Allāh rests the outcome for all matters."

[*Sūrah al-Ḥajj* 22:40-41]

The Dir'iyyah Stage

From here the affair entered a new phase, the safe and serious call to Allāh (تَبَارَكَ وَتَعَالَىٰ), since the Shaykh and reviver had begun calling to Allāh (تَبَارَكَ وَتَعَالَىٰ), rectifying, teaching and correcting, while the supporter followed the progress of the call and guarded it from behind with his sword, until the call and the affair of the Shaykh became apparent. So delegations began to visit the center of the call in *ad-Dir'iyyah* to the extent that Prince Ibn Mu'ammar became remorseful for exiling the Shaykh and came to the Shaykh seeking his forgiveness, so the Shaykh forgave him.

From here the people took to knowledge, worship and striving in Allāh's cause in a safe and tranquil environment wherein they enjoined the good and forbade the evil and where those who obeyed Allāh (تَبَارَكَ وَتَعَالَىٰ), from the scholars and the students of knowledge were honoured while those who were stubborn and corrupt people were humiliated. Then the Shaykh saw that it was not enough to stop at rectifying *ad-Dir'iyyah*[56] and the surrounding areas. But rather it was a must that the call continued forward.

So it was a must that he convey it with every means available to him. So the Shaykh began writing to leaders, Princes, and judges in the region. From them were those who Allāh (تَبَارَكَ وَتَعَالَى) guided and obeyed and so returned to the truth and became from those who aid the truth and the callers to the truth and they were many. And also from among them were those who refused and mocked the call and were stubborn and this is the way of Allāh (تَبَارَكَ وَتَعَالَى) as we have learned from the history of the call and its callers.

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[56] **[TN]:** A town in current day Saudi Arabia located on the northwestern outskirts of Riyadh.

The Beginning of Serious Teaching and Authoring

In addition to that serious teaching and training, the Shaykh took to authoring books and treatises, most of which were about the subject of *Islāmic monotheism* (*tawḥīd*) of worship since the Shaykh saw that the people had a greater need for it than any other knowledge which was their reality. In fact, the Shaykh did not restrict himself to authoring books. Rather, he began trying to put an end to those malicious accusations that preceded his call everywhere and remedied them by distributing various treatises that were sent out in clarification of the position of the Shaykh and his call regarding the four *Imāms* and that it was a position of honour and respect for them, and not a position of rivalry or disregard for their schools of thought as the opponents of his call propagated.

So the Shaykh affirmed what he wrote, and spread to the people that he did not oppose what the *Imāms* of guidance were upon, from the four *Imāms* and other than them, and they were many from the call for holding firm to the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and using it to judge between the people and emphasis upon adhering to the guidance of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) without giving precedence to the speech of anyone over Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), because he is the Messenger of Allāh. And how could you give precedence to the speech of an ordinary person over a Messenger sent from Allāh (تَبَارَكَ وَتَعَالَىٰ)?

And from the affairs the four *Imāms* and their most prominent students called to was, not to blindly follow others and this is a subject that is important to every reformer and the *Imāms* certainly clamped down on it in order to restrict following to the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). And similarly this is what all the rectifiers did after them like Imām Ibn Taimiyyah (رَحِمَهُ ٱللَّهُ) and his student Ibn Qayyim al-Jawziyyah (رَحِمَهُ ٱللَّهُ) and this is something that is known by everyone who reads their books and written works and it is from the affairs that the rectifier of the twelfth century also established.

The Shaykh spread a number of treatises in order to clarify his position and methodology in his call. From these works is a treatise on *qadar* and *qaḍā*ʾ and a treatise on his stance regarding the Companions of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his position regarding the texts of Allāh's Attributes in the Book and the *Sunnah*, and understanding them just as they have come upon the methodology of the Pious Predecessors. And he does not have a methodology that opposes the methodology of the Pious Predecessors. These treatises have reached many countries and the Shaykh intended by spreading and disseminating them that the people might learn about the reality of his call and his creed as they truly are and most of these treatises have been documented in his biographies.

Thus, I think it would be nice to mention one of those treatises here that deals with the issue of Allāh's Attributes and clarifies his creed. I will convey its original text as it is deeper in its meaning and more likely to affect the soul.

The Shaykh says after the usual introduction, the utterance of the *basmallāh*, and seeking blessings from Allāh (تَبَارَكَ وَتَعَالَىٰ) and invoking the peace and salutations of Allāh (تَبَارَكَ وَتَعَالَىٰ) upon the best of creatures Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

The actual text of the treatise:

> "What we believe and practice as part of our religion is the methodology of the pious predecessors of this nation and its great *Imāms* from the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) and their students (the *tābi'ūn*) and their followers may Allāh (تَبَارَكَ وَتَعَالَىٰ) grant them all good from the four Imāms and their followers may Allāh (تَبَارَكَ وَتَعَالَىٰ) be pleased with them all, which is belief in the verses of Allāh's Attributes and the *ḥadīth* regarding them; acknowledging them and accepting them them as they have come without likening them to the creation (making *tashbīh*) or citing examples of them (*tamthīl*) or negating them altogether (*ta'ṭīl*).
>
> Allāh (تَبَارَكَ وَتَعَالَىٰ) says:
>
> ﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا
> تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴾
>
> **"And whosoever contradicts the Messenger after guidance has been made clear to him and follows other than the path of the believers We will leave him upon the path he has chosen and burn him in the fire and what an evil destination."**
>
> [*Sūrah an-Nisā'*: 4:115]
>
> And Allāh (تَبَارَكَ وَتَعَالَىٰ) was pleased with the Companions of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and those who follow them upon the best

of faith since it is definitively known that they are the ones intended in the noble verse:

﴿ وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ
ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ ﴾

> **"And the first and the foremost [in belief] from the *Muhājirūn* [those who migrated from *Makkah* to *Madīnah*] and the *Anṣār* [the inhabitants of *Madīnah* who welcomed the Prophet] and those who followed them upon goodness; *Allāh* is pleased with them, and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow..."**

[*Sūrah at-Tawbah* 9:100]

And He (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ ﴾

> **"And Allāh was pleased with the believers when they made the pledge beneath the tree."**

[*Sūrah al-Fatḥ* 48:18]

So it has been established in the Book that whoever follows their path is upon the truth and whoever opposes them is upon falsehood. And from their path in the matter of creed is belief in the Names and Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) that He described Himself with in His Book and through His revelation or upon the tongue of His Messenger without increasing upon it or decreasing from it and without exceeding the limits or without explaining them or interpreting them in a manner that opposes their apparent meaning or compares them to the attributes of the creation. Rather, they accept them as they have come and return knowledge of them back to the one who said it, and their meaning back to the one who originally spoke it and the latter took it from the former and some of them advised others to follow and they cautioned us against following the path of the people of innovation and differing concerning whom Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ ﴾

"Indeed those who split up their religion and became sects you have nothing to do with them."

[*Sūrah al-An'ām* 6:159]

And He (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠٥﴾ ﴾

"And do not be like those who split and differed after clarity came to them and for them is a great punishment."

[*Sūrah Āli-'Imrān* 3:105]

The proof that their methodology is what we have mentioned is that they conveyed to us the Magnificent Qur'ān as well as the news regarding Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) trusting it, believing and accepting it without doubting it or being skeptical regarding the truthfulness of the one who said it. They did not reinterpret the texts that are related to Allāh's

Attributes nor did they liken them to the attributes of the creation since if they really did do that, it would have been transmitted from them. But rather they rebuked the people who asked about the ambiguous texts and went to great lengths in preventing them; sometimes with harsh words and sometimes by beating them.

And when Mālik (رَحِمَهُ ٱللَّهُ), was asked about Allāh's (تَبَارَكَ وَتَعَالَىٰ) rising above the throne, he replied with that famous statement and ordered that the man to be thrown out. And this response from Mālik (رَحِمَهُ ٱللَّهُ) concerning Allāh's (تَبَارَكَ وَتَعَالَىٰ) rising is enough and sufficient for all Allāh's (تَبَارَكَ وَتَعَالَىٰ) Attributes, like His Descending, Coming, His Hand and His Face and other than that. So it is said regarding His Descending, His Descending is known but the how is unknown. And belief in it is obligatory and asking about it is a religious innovation. And the same can be said about the rest of Allāh's Attributes. They are just like the Rising of Allāh (تَبَارَكَ وَتَعَالَىٰ) that is found in the Book and the *Sunnah*.

And it has been authentically narrated from Ar-Rabīʿ ibn Sulaimān that he said:

> "I asked ash-Shāfiʿī (رَحِمَهُ ٱللَّهُ) about the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) and he said: 'It is forbidden for the intellect to picture Allāh (تَبَارَكَ وَتَعَالَىٰ), and for the imagination to define Him, or for the minds to definitively interpret, or for the people to consider, or for the hearts to ponder, or for the consciences to encompass, or for the thinkers to try and understand except what Allāh (تَبَارَكَ وَتَعَالَىٰ) has described Himself with upon the tongue of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)'."

It is also confirmed from Ismāʿīl ibn ʿAbd ur-Raḥmān aṣ-Ṣābūnī (رَحِمَهُ ٱللَّهُ) that he said:

> “Indeed the people of *ḥadīth* who hold firm to the Book and the *Sunnah* describe their Lord with the attributes, He has mentioned in His Book and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has bore witness to them for Him in what can be found in the sound narrations and what has been narrated upon the trustworthy upright narrators, and they do not believe these narrations involve likening His Attributes to the attributes of the creation, nor do they delve into how they are like the mushabbihah do. And they do not distort the speech from its proper meaning as the *Muʿtazilah* and *Jahmiyyah* do. For the people of the *Sunnah* sought refuge in Allāh (تَبَارَكَ وَتَعَالَىٰ) from distorting the meaning of Allāh’s Attributes (*tashbīh*), or delving into how they are (*takyīf*), and He bestowed upon them understanding and knowledge, until they traversed upon the path of pure Islāmic monotheism (*tawḥīd*) and freeing Allāh (تَبَارَكَ وَتَعَالَىٰ), from any deficiencies (*tanzīh*) and abandoned the concepts of negating Allāh’s Attributes (*taʿṭīl*) and likening Allāh (تَبَارَكَ وَتَعَالَىٰ) to the creation (*tashbīh*) and sufficed themselves with negating associating any deficiency to Allāh as in His (تَبَارَكَ وَتَعَالَىٰ) saying:
>
> ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾﴾
>
> **“There is nothing like unto Him and He is the All-Hearing, All-Seeing.”**
>
> [*Sūrah ash-Shūrá* 43:11]
>
> And His (تَبَارَكَ وَتَعَالَىٰ) saying:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤﴾

> **“He begets not nor was He begotten and there is nothing like Him or comparable unto Him.”**

[*Sūrah al-Ikhlāṣ* 112:3-4]

And it has been authentically reported from al-Ḥumaidī the Shaykh of al-Bukhārī and other than him from the *Imāms* of *ḥadīth* that he said: *“The fundamental principles of the Sunnah are…”* Then he mentioned some of them, and then he went on to say:

“What the Qur᾽ān and the *ḥadīth* mention, like:

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ﴾

> **“And the Jews say Allāh’s hands are closed. May their hands be closed and may they be cursed for that which they say. Rather, both His hands are open; He spends from His bounty as He wishes.”**

[*Sūrah al-Mā᾽idah* 5:64]

And like:

﴿وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ﴾

> **“And the heavens will be rolled up in His right hand.”**

[*Sūrah az-Zumar* 39:67]

> And whatever is similar to this from the Qur᾽ān and the *ḥadīth* we do not reject or offer false interpretation. We stop where the Qur᾽ān and the *Sunnah* stopped and we say:
>
> ﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ⑤﴾
>
> **“The Most Merciful rose above His throne.”**
> [*Sūrah Ṭā Ha* 20:5]
>
> And whosoever claims other than this is a *Jahmī*.
>
> Therefore the methodology of the Pious Predecessors, may Allāh have mercy upon them is affirming the Attributes of Allāh (تَبَارَكَ وَتَعَالَىٰ) and understanding them according to their apparent meanings and negating any concept of how they are, because speaking about Allāh’s Attributes is an extension of speaking about His essence just as the affirmation of His essence is an affirmation of His presence and not an affirmation of how He is or a comparison to the creation. The same applies to His Attributes and this was what all of the pious predecessors practiced.”
>
> And if we were to mention all of what we have read from the speech of the pious predecessors regarding this it would have become far too long.
>
> So whosoever desires the truth and seeks to promote what is correct will suffice himself with what we have mentioned. And whoever intends to argue and seeks hearsay will not be increased in anything but deviation from the right path, and Allāh (تَبَارَكَ وَتَعَالَىٰ) is the one who grants success.”

And what we have mentioned is the text of a treatise of the Shaykh regarding his creed concerning the Names and Attributes of Allāh

(تَبَارَكَ وَتَعَالَى). And it is just one of those treatises that the Shaykh used to spread far and wide that explains his creed, his call and his reform.

And in this treatise the Shaykh affirmed that from the creed of the Companions and their students (the *tābiʿūn*) and those who followed them upon good was that they all believed in the Attributes of Allāh (تَبَارَكَ وَتَعَالَى) as they have been conveyed without trying to perceive how they are and without transgressing the limits of the Qurʾān and the *Sunnah*.

This is the way of Imām Aḥmad ibn Ḥanbal and his methodology since he said:

> "No one should go beyond the Book and the Sunnah regarding the Attributes of Allāh..."

or an expression close to this.

And the Shaykh Ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ) confirmed the creed of the Pious Predecessors in this treatise and established the proof for it when he (رَحِمَهُ ٱللَّهُ) said,

> "And the proof that their methodology is what we have mentioned is that they conveyed to us the Magnificent Qurʾān as well as the news regarding Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) trusting it, believing and accepting it without doubting it or being skeptical regarding the truthfulness of the one who said it. They did not reinterpret the texts that are related to Allāh's Attributes..."

Until the end of what was mentioned in this treatise, and this was an accurate conclusion as you can see. And this is the way of the scholars from the Pious Predecessors from the past and present regarding supporting their statements with evidence. This is sound and acceptable logic for those who are sensible as opposed to the useless debate that does not produce results.

The call of the Shaykh was in complete agreement with the reality of the situation, and was not based upon unsubstantiated falsehood and did not lean towards the use of an insensible approach. Instead, it identified the illness then applied the remedy to the illness, and perhaps might even require amputation regardless of the temporary pain which may affect the patient. However, the outcome always remains praiseworthy as opposed to the approach that leads the patient to believe that he is not sick and that they are in the best health. This is because this approach explicitly addresses the patient regarding his illness and strives to cure it in order to achieve good health without distracting him with deceptively false political goals.

This is why you see that his call focuses on fighting against the various traditions which were followed in the region that involve acts of idolatry like supplicating to other then Allāh (تَبَارَكَ وَتَعَالَى), calling upon other than Allāh (تَبَارَكَ وَتَعَالَى) for aid, slaughtering, taking oaths and seeking unlawful intercession, or travelling to mosques other than the three holy mosques, or building upon graves and decorating them or hanging drapes upon them or gathering near tombs or graves, because some of these actions are clearly *shirk* while others are a means towards *shirk*, and must be prevented since preventing them is from eliminating the paths towards evil which is an important Islāmic concept as the student of knowledge knows.

Was the Call Affected by the Death of the Reviver and his Supporter

The Imām Muḥammad ibn Sa῾ūd, who was the supporter of the *Salafī* call and the fighter in Allāh's cause died in the year 1179H. Then Muḥammad ibn ῾Abd al-Wahhāb passed away in the year 1206H - may Allāh have mercy upon them both.

Therefore, do you think that the call died along with them or was it affected by their death, or did it continue? From the issues that must be understood is that if you look back at history, you will inevitably discover the following reality; that whenever a reviver or a rectifier establishes a call, if the call is based upon the ingenuity of an ambitious individual who is attempting to bring about rectification and reform, then this call will die or weaken to say the least, when the person behind this idea and the founder of the movement dies.

But there is a call that will not die when the one who calls to it dies. Therefore, it is upon us to know the difference between the call that dies with the death of its proponent and the call that remains after the death of its proponent. In fact, it continues and does not stop. And in order to clarify this we say there are two types of calls.

1) A call that is started by a thinker after he has carefully considered and planned extensively, while laying down conditions which he holds to be important for the success of his call, regardless of whether it is in accordance with the *Sunnah* or whether it opposes it. Similarly, this individual sets up internal regulations that will move the call forward and control it since he believes that his call serves the Muslim nation or a group of people that believe in it. Then this individual tries to convince the people of his idea and its merits, clarifying its aims and calling to it, and it is ultimately followed by a group of people. So he forms a group that aligns itself with him and supports him.

   So the ability for this call to continue or not after the death of its main proponent is determined by one of two situations:

   - **The first situation:** The main proponent of the idea who is also its ideologue dies before preparing a successor who will push the call forward after him. In this situation the call undoubtedly dies instantly with the death of its main proponent, and this is a matter that is known through common sense. This is how the laws of life proceed without looking at the matters that are unconventional or extraordinary circumstances.

   - **The second situation:** The proponent of the idea dies, and a successor to him was found who was prepared to lead and proactive regarding the call. In this situation, the call may remain for some time which may be prolonged or brief. However, the call will fade with time, become affected, lose its value and then disappear and history is the best witness to what has been mentioned because the basis of this call is the idea of a man and human planning and the ideologue who came up with the concept died and is no more.

Therefore, the call too must also end, and that is inevitable. And there are many proofs of this out there in the modern world so we do not need to list them all; rather it is better to generalize.

2) As for the second call, then it is a call established by a rectifier and reviver although, the meaning of revival here, is different from the meaning of revival in the first call. The first call as we have said was based upon a human idea and it tries to claim that it has come with something new. And maybe it actually comes with something new that may be accepted or rejected. Nevertheless, it is a human attempt that is not connected to revelation. As for the second call, then its foundation is the religion of Islām and it is already firmly established, but the proponent realizes that the Muslims have abandoned the teachings or some of the teachings of Islām since he sees they have abandoned the Book of their Lord (تَبَارَكَ وَتَعَالَى) and neglected the *Sunnah* of their Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), so they do not make the Qur'ān a reference point for their creed, acts of worship, dealings with one another and other than that and the *Sunnah* has no apparent value to them. So he calls them to return to Islām and to understand it as the pious predecessors did, and to explain it just as the predecessors from the Muslims did and to practice and believe in it as they did.

This is the meaning of revival with the second call. Therefore, it is not a human idea but rather it is the revival of the Islāmic legislation and its creed and the rectification of what has been corrupted from the affairs of the religion. So the like of this call will remain after the death of the reviver.

The call of Ibn ʿAbd al-Wahhāb is from this second type as you can see. And this is why it did not die with the death of it supporter firstly, nor because of the death of its reviver secondly. So the Islāmic call remains and will always remain, by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ), so long as the Islām which is its foundation remains, until Allāh (تَبَارَكَ وَتَعَالَىٰ) raises the Book of Islām from the earth when Allāh (تَبَارَكَ وَتَعَالَىٰ) orders the end of the world.

So when the *Imām* and reviver died and his supporter before him, trustworthy men took over the call and assumed the responsibility for calling to it, supporting it, aiding it and defending it. These trustworthy men were the scholars of Āl-Shaykh and their students and the rulers and leaders from Āl-Shaykh. So the call continued on its way opening the lands and the hearts of the servants, and it still continues to proceed in a good and active way to the extent that it has reached places one would never have thought it would reach due to the size of the earth and its great length. And it will continue on its path, by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ) and due to His accommodation.

It will not be harmed by those who oppose it until all of those opposing ideologies are removed and so the light of sincere Islāmic monotheism (*tawḥīd*) is apparent and the legislation of Islām rules all over the world because the final outcome is for those mindful of Allāh (تَبَارَكَ وَتَعَالَىٰ).

And the people of this call do not make things up, if Allāh (تَبَارَكَ وَتَعَالَىٰ) wills. Rather, they work and convey and all of them hope for, rather, they are certain of victory, prominence and continuation due to their faith in what the truthful and trustworthy Muḥammad, the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) informed them of when he gave glad tidings to the callers to the truth and the people of the true creed that they will be victorious and prominent and that they would not be affected by those who oppose them and their call no matter how hard they may try to betray them since he (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

> "There will not cease to be a group from my nation triumphant upon the truth until the affair of Allāh come while they are upon that."[57]

And in another wording by Muslim in the narration of Jābir (رَضِيَ اللَّهُ عَنْهُ):

> "There will not cease to be a group from my nation who fight upon the truth. They will be triumphant until the Day of Judgment. So 'Isā [Jesus the son of Mary] will descend to them and their leader will say: 'Lead us in prayer.' He will say: 'No.' Some of you have been made leaders over the others, an honour that Allāh has given to this nation."[58]

And in the narration of Abū Hurāirah (رَضِيَ اللَّهُ عَنْهُ) reported by Ibn Mājah (رَحِمَهُ اللَّهُ) the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "There will not cease to be from my nation a group who are guardians over the rule of Allāh they will not be harmed by those who oppose them."[59]

And in the narration of ʿUmar ibn al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) which is collected by al-Ḥākim (رَحِمَهُ اللَّهُ):

> "There will not cease to be a group from my nation triumphant upon the truth until the Hour is established."[60]

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[57] See Muslim (no.1920), on the authority of from Thawbān (رَضِيَ اللَّهُ عَنْهُ).

[58] See Muslim (no.52-53), on the authority of Jābir (رَضِيَ اللَّهُ عَنْهُ).

[59] See Ibn Mājah (no.7), on the authority of Abū Hurāirah (رَضِيَ اللَّهُ عَنْهُ). Al-Albānī authenticated it in Ṣaḥīḥ Ibn Mājah (no.7291).

And this knowledge is considered to be from the signs of the prophethood of the Messenger of Guidance Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

And the scholars of *ḥadīth* have reconciled between these narrations and authentic *ḥadīth* that states:

> "The Day of Judgment will not be established except upon the most evil of people."[61]

This is because the intent of the word (until) here means that the Hour is close, since that is when the wind will come which will take the soul of every believer, and this is what is intended by the affair of Allāh (تَبَارَكَ وَتَعَالَى) here. This is what they said and it is a good assessment and it is a successful reconciliation if Allāh (تَبَارَكَ وَتَعَالَى) wills.

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[60] See al-Ḥākim (4/496) on the authority of 'Umar (رَضِيَ ٱللَّهُ عَنْهُ). Al-Albānī authenticated it in Ṣaḥīḥ Ibn Mājah (no.7287).

[61] See Muslim (no.2949) on the authority of Ibn 'Maṣ'ūd (رَضِيَ ٱللَّهُ عَنْهُ).

The Effects of the Salafī Call in Saudi Arabia

This blessed call of *Salafiyyah* has had an internal affect in the lands of Saudi Arabia, and these affects are experienced first hand by all those who live in this country, whether they are citizens or expatriates alike. It has also had external affects which are no less apparent than the internal ones.

As for the internal affects then it's possible for us to summarize them into two sections:

1) From the most distinct and general benefit for the country and the servants is the establishment of a *Salafī* Islāmic country in the heart of the Arabian Peninsula. The Saudi Arabian government has announced that its constitution is the Noble Qur'ān and it truly judges by the legislation of Islām and this is not merely an empty claim. And Saudi Arabia has preserved the holy sites of Islām, the blessed city of Mecca and the prophetic city of Medinah such that Allāh (تَبَارَكَ وَتَعَالَى) has fortified it in the earth. So Saudi Arabia has enjoined the good and forbade the evil, and therefore Allāh (تَبَارَكَ وَتَعَالَى) has bestowed upon them success, firmness, power

and dignity in such a way that He has not bestowed upon other than them. So the Saudi Arabian society enjoys what no other society enjoys, from the blessings of safety, tranquility and prosperity in life. All of this is from the blessings, favours and generosity of Allāh (تَبَارَكَ وَتَعَالَىٰ) and He is the one that bestows blessings and favours. Then also from the favours is ruling by the Islāmic legislation and holding firm to the Islāmic creed of *Salafiyyah* and defending it and supporting it and encouraging those who establish it; and this is something that is also experienced first hand, and does not require specific proof as I have said. So we ask Allāh (تَبَارَكَ وَتَعَالَىٰ) to grant success to all, so that we might thank Allāh (تَبَارَكَ وَتَعَالَىٰ) for this blessing, in order for it to continue because being thankful is connected to the blessings while ungratefulness is from the reasons that prompt of the removal of blessings or receiving it with disobedience or turning away from Allāh (تَبَارَكَ وَتَعَالَىٰ) and the practical teachings of His religion.

And mere claims are of no use with Allāh, because He (تَبَارَكَ وَتَعَالَىٰ) knows what is in the chests and is not deceived by the empty statements and loud cries that fill the air, so therefore we should be truthful with Allāh (تَبَارَكَ وَتَعَالَىٰ) the Knower of what is concealed in the chests.

And then I continue my speech by saying there is no Islāmic call found in the modern world for which a country was founded upon its methodology other than the call of Imām Muḥammad ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ), as Allāh (تَبَارَكَ وَتَعَالَىٰ) recognized and He is the All-Knowing Well-Informed, from the two Imāms Ibn Saʿūd (رَحِمَهُ ٱللَّهُ) and Ibn ʿAbd al-Wahhāb (رَحِمَهُ ٱللَّهُ) their truthfulness and sincerity to Him in their actions. And Allāh (تَبَارَكَ وَتَعَالَىٰ) does not accept anything but actions that are sincerely done for His sake. So through them, Allāh (تَبَارَكَ وَتَعَالَىٰ) brought forth this good for the Saudi Nation and then blessed them both in their nation until it completed its journey and the effects of this speak for themselves.

This is how the blessed call of *Salafiyyah* was embodied in the establishment of the Saudi Arabia at the heart of the Arabian Peninsula, so that it may be a refuge for every Muslim in any country of the world who is oppressed in his religion and to Allāh (تَبَارَكَ وَتَعَالَىٰ) alone belongs all the praise and merit.

2) As for the second section from the effects of this blessed call, then it is embodied in the educational syllabus that is followed in Saudi Arabia since the educational governing bodies in Saudi Arabia have required that the prescribed curriculum for the religious subjects is based upon the *Salafī* methodology for all levels of study beginning with primary school and ending with higher education.

So the Saudi youth begins by studying creed upon the methodology of the Pious Predecessors from the first year of primary school, then he continues to study creed and the Islāmic legislation upon the same methodology with a gradual and varied increase until the doctorate level. Similarly, this methodology is also applied to the visiting international students from outside of Saudi Arabia for studies in the Saudi Arabian Islāmic Universities so that the graduate upon this *Salafī* methodology and then return to their countries to warn the people that they return to, and call them to the methodology that they have studied that has become strange to many but they have studied it and believe in it. So you do not find in the Saudi Arabian Islāmic Universities and you will not find, by the will of Allāh (تَبَارَكَ وَتَعَالَىٰ), a competing methodology to contend with the *Salafī* methodology as we have previously indicated and this is from the fruits of the efforts exerted by that *Salafī Imām* and reformer who subdued every innovation in the Religion.

Therefore, the *Salafī* methodology is truthfully from the greatest effects of this blessed call. And from the things that intuitive educators are always mindful of is ensuring that their methodology is always correct and that they present a good example. So the student's scholastic bliss matured and the youth will grow up to be a conscientious and righteous young person and a beneficial member of the society. So the society that consists of the likes of these young righteous people who have studied that virtuous methodology and graduated at the hands of righteous men will be a true Muslim society that understands the meaning of Islām, emphasizes it, does not want to exchange anything for it and is not pleased with anything but it. In fact, this society is collectively pleased with Allāh (تَبَارَكَ وَتَعَالَى) as their Lord, Islām as their religion (upon the correct understanding) and with Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as their Prophet, example and leader.

So if these things are realised, by the will of Allāh (تَبَارَكَ وَتَعَالَى), then the merit is for Allāh (تَبَارَكَ وَتَعَالَى) then the reformer and reviver who called the people to this good and to this guidance. So for him, there will be a reward for every person that acted upon the methodology that he called to and clarified for the people and nothing is decreased from the reward of those who act upon it. This is why the truthful and trustworthy one, Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gave glad tidings to the callers to the truth who try to bring people back to correctness in spite of those misleading obstacles in the road as he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Whosoever calls to guidance then for him is the reward and the reward he who acts upon it until the Day of Resurrection."[62]

And he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) also said:

> "The guide to good is like the one who does it."[63]

Therefore, in affirmation of this truthful narration from the Prophet of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), we hope there will be for him and whoever supported and assisted him in the call a reward similar to the one who acts upon this *Salafī* methodology of the Pious Predecessors after him, since his call is considered the cornerstone of what Saudi society enjoys today in terms of sound creed, applying Islāmic legislation and firmness upon the religion and similarly what both Saudi and expatiate foreign international enjoy in some of the Saudi Islāmic Universities from the study that pure and virtuous methodology that is immune from the poison that has crept into many educational syllabi in many of the universities and educational institutions throughout the modern world from the views of the people of *kalām*, philosophy, the excesses of the Ṣūfīs and other then this from the types of heresy.

So may Allāh (تَبَارَكَ وَتَعَالَىٰ) reward Muḥammad ibn ʿAbd al-Wahhāb and Muḥammad ibn Saʿūd with the best of what he rewards the righteous callers with and may He accept their actions from them as He is the Generous and Magnificent.

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[62] See Muslim (no.2674), on the authority of the authority of Abū Hurāirah (رَضِيَ ٱللَّهُ عَنْهُ).

[63] See Muslim (no.1893), on the authority of Abū Maṣ' ūd al-Ansārī al-Badrī (رَضِيَ ٱللَّهُ عَنْهُ).

The Effects of the Call in Today's World

Indeed this blessed call is considered, as some of the orientalists have said: "*the initial spark for the modern Islāmic awakening for the entire the Islāmic world.*" This is what one orientalist has said, and the goodness is such that even enemies can recognize it.

Truly, it is the initial spark for the modern Islāmic awakening and a conscientious awareness that follows the methodology of the pious predecessors which consists of every good and noble characteristic. And this type of following or adherence to the methodology of the first generation is the secret behind the blessing. This is why you find that its effects are apparent today in almost every continent in the world, especially in the African continent where the *Salafī* schools have spread in an eye-opening manner that demands attention and has opened vast horizons there. And those schools that have spread here and there teach the syllabus that is followed in Saudi Arabia, which is the *Salafī* methodology which we have previously discussed.

This is also the case in India since in some of the provinces of India and Pakistan there are some schools and private universities that teach the same curriculum in the religious subjects.

And in the modern world, there are many who follow the *Salafī* methodology, believing in it and calling to it. In India, they are known as *Salafīs* and *Ahl al-Ḥadīth*. And in some of the Arab countries they are known as *Anṣār as-Sunnah al-Muḥammadiyyah* (literally the supporters of the *Sunnah* of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as in Egypt and Sudan, Somalia and Thailand. And they are known in *Shām* as the *Salafīs* and all of them call to a return to Islām in the issues of creed and rulings upon the correct understanding of it as well as abandoning the knowledge of *kalām* that has come between the people and understanding the correct creed which the first generation was upon and they remove it (*kalām*) from their academic curriculum in all stages of their educational system and replace it with the *Salafī* methodology which is founded upon the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), which is the only thing that the pious predecessors were known for.

And for the Islāmic University Medinah and Imām Muḥammad ibn Sa'ūd Islāmic University in Riyadh there is a noble role, righteous act and a praiseworthy activity on display due to their commitment to spread the *Salafī* creed in those remote regions of Africa, East Asia, India and in many of the Arab nations. And this is also represented by the international expatriate students that come to these two universities from those remote places and graduate every year with fluctuating numbers who then return to their countries in order to warn their people and spread amongst them the sound *Salafī* creed.

So I ask Allāh (تَبَارَكَ وَتَعَالَىٰ) to make those who are responsible for these institutions to increase them in success and sincerity to Allāh (تَبَارَكَ وَتَعَالَىٰ).

And finally, indeed the *Salafī* Islāmic creed has steadily and progressively continued forward as we have mentioned and it is continuing to make steady progress. And those who have entered into it do not turn away from it due to their desire for something else if they understand its true reality. Its sky rains down without lightning or unpleasant thunder and it always sends down rain. And this rain that descends in complete tranquility and continuous, however it never harms the soil nor unearths it. Rather, it irrigates the earth until it becomes fertile and brings forth its vegetation and gives from its good provisions.

And the people of this creed do not carry drums with them while spreading this creed or when they convey it. Instead, their actions are known for their results and the fruits. And the one who made the statement about this creed and its progression was truthful when he said: "What am I compared to your slow movement; that slowly moves and yet comes first."

And I ask Allāh (تَبَارَكَ وَتَعَالَى) for success and sincerity, indeed He is the Best of those are asked of and the Most Generous of those who give. And may peace blessings and salutations be upon the Messenger of Guidance and the Prophet of Mercy, Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) his family and Companions.

The preparation of this book was completed on Wednesday night the seventh of *Rajab* from the year 1409^{H} which corresponds with February 13th 1989^{CE}.

الخاتمة

The Conclusion

All the praise is due to Allāh, He who taught with the pen and taught mankind that which he knew not. And I bear witness that none has the right to be worshipped but Allāh (تَبَارَكَ وَتَعَالَى) without any partner and I further bear witness that Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger. And may the peace and blessings of Allāh (تَبَارَكَ وَتَعَالَى) be upon His servant and Messenger Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) his family and his Companions.

As for what follows, then indeed what is important when authoring books is not the sheer number of lines and pages, but rather what is truly important is the skillful quality in which the truth is clarified and proven and falsehood is erased and thus disappears.

And how many books are authored with eloquent styles of expressions where only the most unfortunate of words have been chosen for it. So when the intelligent person of sound intellect reads it he feels bored from the very beginning and does not benefit in the slightest way from reading it. And if by chance, this person does benefit from reading it he leaves with his chest filled with a feeling of sickness, wanting to scream from what he is filled with:

“O’ if I hadn’t read these foolish lines.”

As for the books that do not contain this burden, but instead produce expressions that come spontaneously without intentionally embellishing or exaggerating the style of speech, in order to clarify the radiant truth and to remove the darkness of falsehood. So surely when the person of sound intellect and understanding reads it he does not experience any feeling of boredom. Instead, he wants to read more of it, and commit himself to the reading until is possible for him to complete it in one sitting.

If the Muslim was to read this book *‘The Islāmic Creed and Its History’* by the noble Shaykh Dr. Muḥammad ibn ʿAlī al-Jāmī with patience and deliberation, he would never become tired of reading it, and he would learn from it the reality of Islāmic monotheism (*tawḥīd*), and the ideologies of the sects that have falsely ascribed themselves to Islām as well as their dangers and evil effects upon confused intellects and diseased hearts. And if the Muslim knew this he would renounce these sects and fight against their ideologies and those who embrace them and he would know the path of truth and would traverse upon it without oppressing anyone from the Muslims or other than them because the oppressor’s wrongdoing will only comes back to him as Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ عَلَىٰٓ أَنفُسِكُمۖ مَّتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ
فَنُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٢٣﴾

“O Mankind indeed your oppression is against your own selves, a brief enjoyment of this world then you

> **will return unto Us and We will inform you of that which you used to do."**
>
> [*Sūrah Yūnus* 10:23]

I say: if the Muslim reads this book carefully he will attain much good since it strives to correct the Muslim's creed and it sincerely attempts to ensure that it will remain correct for the sake of Allāh (تَبَارَكَ وَتَعَالَىٰ). And it rectifies what is between him and Allāh (تَبَارَكَ وَتَعَالَىٰ) regarding his worship just as it also rectifies what is between him and the people regarding their worldly dealings. And it also rectifies what is between him and his own soul so he will not oppress it by exposing it to Allāh's (تَبَارَكَ وَتَعَالَىٰ) punishment in the worldly life as well as the hereafter.

Also from the strangest of affairs is that in this time there has appeared within the Muslim world, as I have mentioned in the introduction of this book, waves of violence, terrorism and fierce criminality which these isolated groups of immoral individuals most of whom are misguided youth who were overcome by the devil who caused them to forget Allāh (تَبَارَكَ وَتَعَالَىٰ) and take to causing corruption in the land without bringing about rectification. They permit spilling the blood of the people and the seizing their wealth and wrongfully dishonour them due to oppression and enmity. They cause destruction and devastation and they destroy the crops and livestock while claiming to possess understanding in the religion and distinction in their doctrine and their hearts and their hearts are completely empty concerning their claims because they are ignorant and uneducated in their religion. They do not know anything from the Book except their false assumptions and it is nothing but empty conjecture. So woe unto them for the crimes committed by their hands and woe to them for what they have earned.

So I say to the youth in every region of the Muslim world, do not dig up the graves of these sects that falsely and illegitimately ascribe themselves to Islām, since they have long since died and been buried and covered with dirt. So do not re-resurrect them again so that life is given to their blameworthy ideologies under the guise of new names that help them hide behind Islām while Islām is free from all of them. They will poison your hearts and distort you natural pure disposition and transform your lives into misguidance and wretchedness.

So I say to the youth, return to the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and the *Sunnah* of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and learn from them both the creed of pure Islāmic monotheism (*tawḥīd*) according to what the scholars from the Pious Predecessors have clearly and truthfully clarified for us, may Allāh (تَبَارَكَ وَتَعَالَىٰ) be pleased with them in their books. And from these works is this wonderful book, so that you and your generation may return to the realm of Islām, and so that you may bring life to the Muslim nation and unite the hearts of its children so they may become like a single body and their unity becomes apparent as Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ٥٢ ﴾

> **"Indeed this Nation is your Nation and I am your Lord so fear me alone."**
>
> [*Sūrah al-Mu'minūn* 23:52]

And I ask Allāh (تَبَارَكَ وَتَعَالَىٰ), the Lord of the mighty throne, to make the tongue of the author always speak truthfully and his pen flow with the truth and that He makes everyone who reads his work or hears him benefit and that He grants the author the best reward that is given to the truthful and sincere.

Similarly I ask Him (تَبَارَكَ وَتَعَالَىٰ) to grant us all success in achieving what He loves and is pleased with, since concerning this He is Ever-Able to do all things and He is the One able to respond. And all praise is due to Allāh (تَبَارَكَ وَتَعَالَىٰ), who through His blessing completes righteous actions. And may the prayers of peace and blessings of Allāh (تَبَارَكَ وَتَعَالَىٰ)

be upon His servant and Messenger Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) his family and Companions.

Dr. Saʿd ʿAbd ur-Raḥmān Nadā 1414^{H}.

تم بحمد الله

APPENDIX

The Murji'ah

The *Murji'ah* are those who hold the position that actions do not enter into belief (*imān*), and belief (*imān*) is merely affirmation of the heart and statement of the tongue only. The extreme from amongst them limit belief to the heart only. They also deny that belief (*imān*) increases and decreases.

The Murji'ah is divided into four groups;

The first group: They are those who say that belief is merely acknowledgment, even if this is not supplemented with affirmation. This is the position of the *Jahmiyyah*, and this is the most evil and the ugliest of statements. This is disbelief in Allāh (تَبَارَكَ وَتَعَالَى), since the polytheist of the past, Pharaoh, Ḥāmān, Qārūn and Iblīs all acknowledged (the Lordship) of Allāh (تَبَارَكَ وَتَعَالَى) in their hearts. However, because they didn't utter this upon their tongues, nor testify this in their hearts, nor act upon it with their limbs - this acknowledgment did not benefit them.

The second group: They are those who say that belief is attestion of the heart only, and this is the statement of the *Ashāʾirah*. This likewise is a false statement since the disbelievers affirm (the Lordship of Allāh etc) in their hearts, they know that the Qur’ān is true and that the Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) is true, and the Jews and Christians know this. Allāh (تَبَارَكَوَتَعَالَىٰ) said:

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ
وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ﴾

> **“Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad) as they recognise their sons; but verily, a party of them conceal the truth while they know it.”**
>
> [*Sūrah al-Baqarah* 2:146]

And they attest to it with their hearts. Allāh (تَبَارَكَوَتَعَالَىٰ) says about the polytheists:

﴿ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ
يَجْحَدُونَ ﴿٣٣﴾ ﴾

> **“We know indeed the grief which their words cause you (O’ Muḥammad): it is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the wrong-doers deny.”**
>
> [*Sūrah al-Anʿām* 6:33]

So these people did not utter (the belief) upon their tongues nor did they act with their limbs, even though they attest to it with their hearts, yet they did not become believers.

The third group: The *Karāmiyyah* and they are the opposite of the *Ashā'irah*. They are those who say that belief (*imān*) is utterance of the tongue even if the person does not believe in his heart. Without doubt, this is a false statement since the hypocrites - those who are in the lowest level of hellfire, say; "*We bear witness that none has the right to be worshipped in truth except Allāh and Muḥammad is the Messenger of Allāh.*' with their tongues and they act with their limbs, however they do not have faith in it, nor do they affirm it with their hearts. This is just as Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ
ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿٢﴾ ﴾

> **When the hypocrites come to you (O' Muḥammad) they say: 'We bear witness that you are indeed the Messenger of Allāh. And Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). In this way they hinder (men) from the Path of Allāh. Verily, evil is what they used to do.**
>
> [*Sūrah al-Munāfiqūn* 63:8]

And Allāh (تَبَارَكَ وَتَعَالَىٰ) says:

﴿ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ﴾

"They say with their tongues what is not in their hearts."

[*Sūrah al-Fatḥ* 48:11]

The fourth group: The position of the *Murji'ah al-Fuqahā*, and they are the lightest of the groups in terms of *irjā'* – those who say *imān* is belief in the heart and statement upon the tongue, however actions do not enter into it. This is the statement of the *Murji'ah al-Fuqahā* and this statement is false since there is no belief (*imān*) without action.[64]

As for the people of truth - *Ahlus-Sunnah,* then they hold the position that belief (*imān*) is attestation with the heart, affirmation with the tongue and actions with the limbs. It increases with obedience to Allāh and decreases with disobeying Him.

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[64] See al-Fawzān, Ṣāliḥ, *Masāil fil-Imān* (p.18-19), ash-Shaḥristānī, *al-Milal wal-Nihal* (1/38), Abūl-Ḥasan al-Ash'arī, *al-Maqālat* (1/214) and al-Lālikā'ī, *Sharḥ Usūl I'tiqād Ahlus-Sunnah* (5/958).

الفِهرِس

General Indexes

Index of Arabic Terms

Ahlul-Bayt	*Lit; people of the House.* The household of the Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).
Ansār	*Lit*; *helpers*. The Medinah citizens that helped and welcomed the Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the *Muhājirūn* upon their migration to Medinah.
Awliyā'	*Lit; ally, friend, loyal friend, Sig*; *walī*. Derived from the word *wilāyah* meaning closeness.
Awtād	A *Ṣūfī* term that refers to: The 3rd category of the hierarchy of the *Rijāl al-Ghayb*, comprising four holy persons, also called "*al-Umud*" the pillars". Each of them is charged with the surveillance of one of the four

	cardinal points, in the centre of which they have their dwelling-place. The dictionary of *Ṣūfī* terms further elaborates about the term *Awtād* when it said: “They are the four men who are at the places of the four directions of the world: east, west, north and south. Due to them, Allāh (تَبَارَكَ وَتَعَالَىٰ) preserves those directions because they are the places where Allāh looks.” (See: *Muʿjam Iṣṭilāḥāt aṣ-Ṣūfiyyah* p.58).
Barzakh	The state between death and resurrection and cannot be avoided as Allāh (تَبَارَكَ وَتَعَالَىٰ) said: “… *and behind them is Barzakh (a barrier) until the Day when they will be resurrected.*” (*Sūrah al-Muʾminūn* 23:100).
Basmallāh	This is to say, *B-ismi-llāhi r-raḥmāni r-raḥīmi (With the name of Allāh, the One with All-Encompassing mercy, who bestows His mercy on whoever He pleases, [I begin).* It means, before doing anything, I begin by naming and remembering Allāh, seeking His help in everything, asking Him alone for aid in all my affairs
Dervish	An individual who has chosen the *Ṣūfī* path. The origin of this Persian word is unclear, but it is generally taken to refer to someone who is poor

	or a beggar. In *Ṣūfism*, the term, like the Arabic term *faqīr* (poor), refers to someone who is humble and who has renounced the world in order to follow the *Ṣūfī* path.
Dir'iyyah	A town in Saudi Arabia located on the northwestern outskirts of the Riyadh.
Ghawth	According to the *Ṣūfīs*, this is "The Quṭb at the exact time when he is turned to and he is not called a Ghawth at any other time." See *Mu'jam Iṣṭilāḥāt aṣ-Ṣūfiyyah* (p.185).
Ḥashawiyyah	*Lit*; a people who lack deep thought and intellect. A name most often used towards *Ahlus-Sunnah* by the people of innovation in a derogatory sense. Imām Aḥmad ibn Ḥanbal said "As for the people of rhetoric opinion, they call the people of *Sunnah*, *Nābita* and *Ḥashawiyyah*. The people of rhetoric opinion lie!" (Ibn Abī Ya'lā p.36).
Ḥulūl	In theology (*kalām*) and mysticism (*taṣawwuf*) *ḥulūl* expresses 'infusion', the indwelling of Allāh in a creature; it is often a synonym for ittiḥād.
Ijāzah	Lit; permission. One of the means of transmission according to the

	scholars of *ḥadīth* and it essentially means permission to narrate verbally or in writing. The people began to need *ijāzahs* when the books of ḥadīth were compiled. See al-Aʿẓamī, Muḥammad Ḍayāʾ ar-Raḥmān, *Muʿjam Muṣṭalaḥāt al-Ḥadīth wa Laṭāʾif al-Asānīd (*p.8).
Jāhiliyah	Pre-Islāmic period of ignorance before the advent of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).
Jinn	Spiritual creatures created from fire by Allāh. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The Angels were created from light, the *Jinn* were created from fire, and Adam was created from that which has been described to you." (Muslim no.5314).
Kalām	*Lit;* speech, speculative theology. Those who use philosophy and logic to explain aspects of creed. They are known as *Mutakallimūn*, *Ahlu-Kalām.*
Muhājirūn	*Lit;* migrants. The citizens of Mekkah that migrated to the city of Madinah.
Murīd	*Lit;* he who seeks. In *Ṣūfī* mystical parlance, the novice or postulant or seeker after spiritual enlightenment

	by means of traversing the *Ṣūfī* path in obedience to a spiritual director.
Mushabbihah	A name given to those who perform *tashbeeh* - they ascribe Attributes for the Creator, but declare them to be the same as those of the creation. A name most often used by *Jahmiyah* towards *Ahlus-Sunnah* in a derogatory sense.
Mutawātir	A narration according to the scholars of *ḥadīth* refers to: "Whatever has been narrated by a group of people so large that they cannot be counted and it would be unimaginable that they would all agree to lie." *(Muʿjam Muṣṭalaḥāt al-Ḥadīth wa Laṭāʾif al-Asānīd p.348)*
Quṭb	The term: "*Quṭb* has been given as an honourific title to great Saints…" The dictionary of *Ṣūfī* terms says about the term *Quṭb*: "He is the one who is the place where Allāh (تَبَارَكَ وَتَعَالَى) looks in the world during every time and he is upon the heart of *Isrāfīl*." (See: *Muʿjam Iṣṭilāḥāt aṣ-Ṣūfiyyah* p.162).
Salaf as- Ṣālih	*Lit;* the Pious Predecessors. The technical term used in reference to the first three generations of the Islāmic *Ummah*.

Salafī	A follower of the first three generations of the Islāmic *Ummah*.
Sunan	See *Sunnah*.
Sunnah	*Lit;* way, path. *pl*; *Sunnan.* The actions and statements and silent approvals of the Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that have been reported in authentic *ḥadīths*.
Tābi'ūn	*Lit;* the followers. The generation that followed the era of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the Companion.
Tāghut	*Lit*; a false Lord. *Pl; Tawāghīt.* Anything that is pleased with being worshipped or anything that is worshipped besides Allāh (تَبَارَكَ وَتَعَالَىٰ).
Tawḥīd	*Lit*; monotheism, unification. To absolutely single out Allāh in his Worship, Lordship and Names and Attributes. It is to make all of your worship solely for Allāh alone.
Uyyainah	A village in Najd, central Saudi Arabia, located some 30 km northwest of the Saudi capital Riyadh.
Waḥdah al-wujūd	*Lit;* the unity of being. Doctrine formulated by the school of Ibn 'Arabī, which postulates that Allāh (تَبَارَكَ وَتَعَالَىٰ) and His creation are one.

Index of Sects and Groups

Ashā’irah	The school of theology supporting the use of reason and speculative theology (*kalām*) to defend the faith, which attempted to demonstrate the existence and nature of Allāh through rational argument.
Jahmiyyah	A name given to the followers of Jahm Ibn Safwān. They are those who philosophically pondered about Allāh which led them to believe in the creation of the Qur’ān.
Karāmiyyah	They are the followers of Muḥammad ibn Karrām who used to exaggerate his affirmation of the Attributes of and Allāh to the point of likening Him to the creation (*tashbīh*) and giving Him bodily form (*tajsīm*). See

	al-Fawzān, Ṣāliḥ *Sharḥ Lumʿatul-Iʿtiqād* (p.284).
Khawārij	*Lit;* renegades. *Khawārij:* They are those who make excommunication on the basis of major sins and rebel against the Muslim ruler whom Islām obliges obedience. They were the first sect to appear in Islām. Ash-Shahrastānī said, "Whoever rebels against the legitimate ruler, who has been accepted by the people is called a *Khārijī.*" See ash-Shahrastānī, *al-Milal wal-Nihal* (1/114).
Muʿtazilah	*Lit;* Those who withdraw or stand apart. The term came to refer specifically to an Islāmic school of speculative theology that flourished in Iraq. The theological school is traced back to Wāṣil ibn ʿAṭāʾ.
Murji'ah	They are those who hold the position that actions do not enter into belief (imān), and belief (imān) is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit belief to the heart only. They also deny that belief (imān) increases and decreases.
Qadariyyah	They are those who deny the divine pre-determination and believe that Allāh has no power over His creation

	and that mankind is totally independent of His Will and Power.
Qarāmiṭah	They are the followers of Ḥamdān al-Qarmaṭ, an Ismāʿīlī missionary in the rural district of *Kufa*, who was given the surname *Qarmaṭ* (meaning either that he was short-legged or red-eyed).
Rāfidah	*Lit;* rejectionists. A group from the extreme *Shīʿah* who are known as the *Rāfiḍah.* They have been given the name *Rāfiḍah* because they came to Zaid ibn ʿAlī Ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib and said to him: 'Free yourself from Abū Bakr and ʿUmar.' So he said: 'I will not free myself from them, rather they were the companions of my grandfather and his ministers – meaning the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) – and his advisers.' So they said: 'Then we reject you (*narfuḍuka*), meaning we will abandon you and not follow you. Therefore they were given the name the *Rāfiḍah* because they rejected Zaid ibn ʿAlī from being from the leaders of the household of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)." (*Sharḥ Lumʿatul-Iʿtiqād* by Shaykh Ṣāliḥ al-Fawzan p.276).

Our Da’wah

1. We believe in Allāh and His Names and Attributes (تَبَارَكَ وَتَعَالَىٰ), as they were mentioned in the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and in the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), without *tahrīf* (distortion), nor *ta‘wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta’tīl* (denial).

2. We love the Companions of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the Islamic legislation.

3. We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah.*

4. We despise *'Ilm ul-kalām* (rhetoric theological), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.[65]

5. We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the Qur'ān), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh (تَبَارَكَ وَتَعَالَىٰ) or from His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

6. We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'ān, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ḥadīths*.

7. We do not perform *takfīr* (excommunication) upon any Muslim due to any sin, except *Shirk* (polytheism) with Allāh (تَبَارَكَ وَتَعَالَىٰ), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh (تَبَارَكَ وَتَعَالَىٰ) from that.

8. We believe that the Qur'ān is the Speech of Allāh (تَبَارَكَ وَتَعَالَىٰ), it is not created.

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[65] Imām ash-Shāfi'ī (رَحِمَهُ ٱللَّهُ) said: "My ruling regarding the people of *kalām* (kalāmists) is that they should be placed upon a domesticated donkey, and lead around to the Bedouin clans and tribes while announcing publically that this is the reward of those who reject the Book of Allāh, and busy themselves with rhetoric (*kalām*)."[65]See Ibn 'Abī al-'Izz, *Sharḥ al-'Aqīdah aṭ-Ṭaḥāwiyyah*' (p.75).

9. We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (تَبَارَكَ وَتَعَالَى) the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

10. We do not deem it correct to revolt against the rulers, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

11. We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

12. We restrict our understanding of the Book of Allāh (تَبَارَكَ وَتَعَالَى) and the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyyah*, yet *Salafīyyah* is free from them, since they bring to the society what Allāh (تَبَارَكَ وَتَعَالَى) has prohibited.

13. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'

14. We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

15. We believe that there will be no honour or victory for the Muslims until they return to the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and to the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

16. We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wāh*.

17. We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

18. Our *da'wāh* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our *da'wāh*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

19. We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

20. We do not accept a *fatwā* except from the Book of Allāh (تَبَارَكَ وَتَعَالَىٰ) and the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wāh*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh (تَبَارَكَ وَتَعَالَىٰ) knows best.[66]

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[66] Summarised from *Tarjumah Abī 'Abd ur-Raḥmān Muqbil ibn Ḥādī al-Wādi'ī* (p. 135-142) of Shaykh Muqbil Ibn Ḥādī al-Wādi'ī.